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JANUARY, 1957

Moody

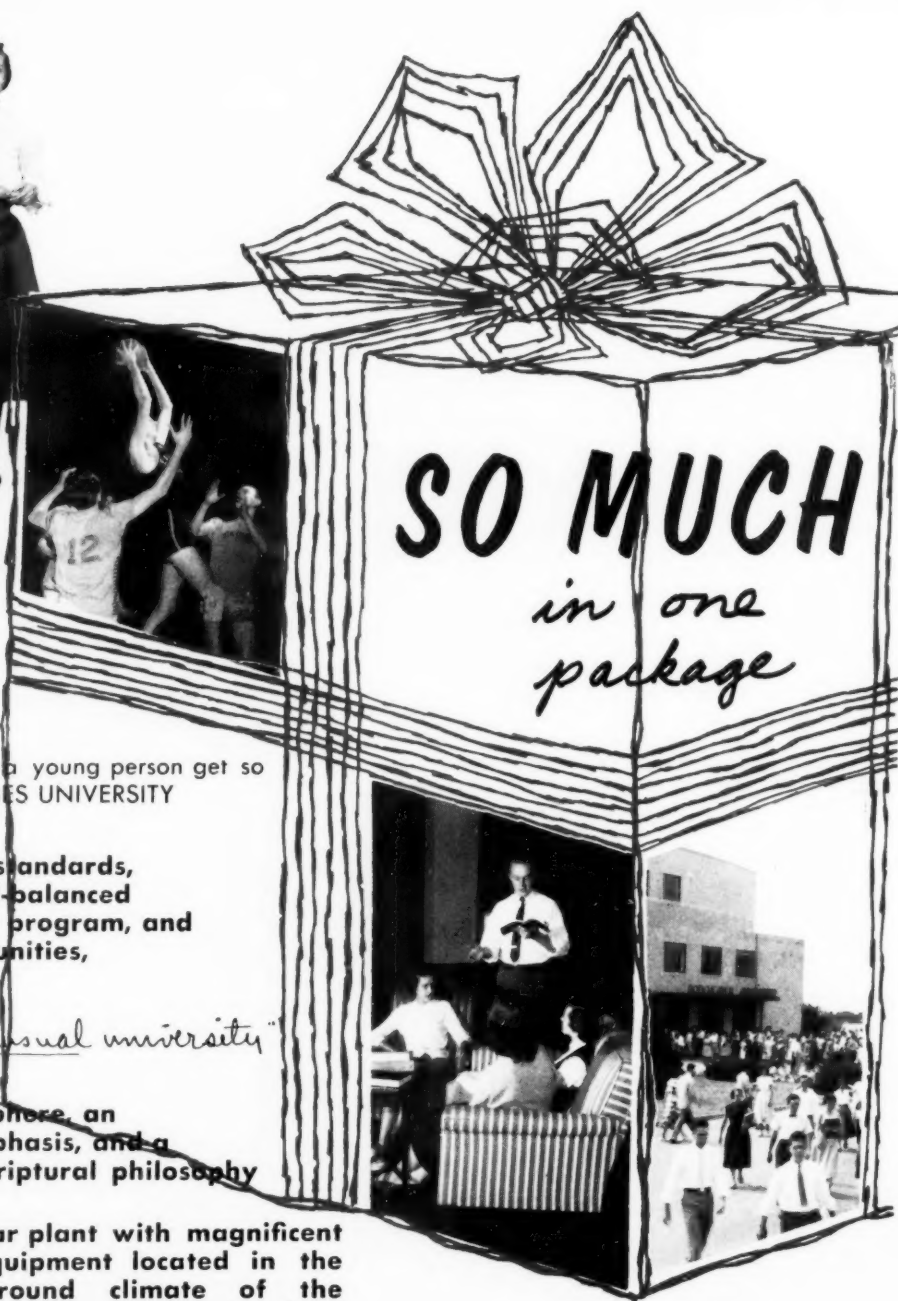
MONTHLY

GOD'S SANDPAPER AND THE SELF-LIFE

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memo TO THE READER

Dear Friend:

Putting together the several hundred pieces of pink (for makeup) proofs of articles, photos, short items and advertisements which go into making an issue of MOODY MONTHLY is a big job. Usually it's done in a whirlwind of highly pressurized activity and always by our diminutive (five-foot, two-inch) production manager, Grace Boman.

This month Miss Boman's job was especially big. For years readers like yourself had been telling us how much they would like to be able to read MOODY MONTHLY through without turning back and forth from front to back and from back to front again as they read the longer articles. But "jumps" as they are called have generally been regarded as necessary evils if an "up front" section of well-displayed, well-illustrated features were to be presented.

"Maybe readers can have their cake and eat it, too," the editors conceded one day last fall. "Why can't we keep each article intact, keep continuation pages full of interest and present more special features throughout the magazine?"

The result is this issue and a pattern for others to come. In them you'll find

a minimum of carryovers. You'll find advertising with its many services more evenly distributed. And you'll find surprises throughout the issue—a full-length story beginning on page 54, a major article beginning on page 36, a double portion of short features. In brief, we think you'll find it's an issue made to be read more conveniently and with greater satisfaction.

As this issue went to press, the editors, with Miss Boman, were ready to concede that there are problems still to be solved in producing this kind of made-for-the-reader issue. But they were confident that readers would share their conviction that this issue represents another important step ahead in making MOODY MONTHLY more readable—and an even more eagerly welcomed caller each month in homes in this country and abroad.

Sincerely yours,



Executive Editor

MOODY MONTHLY'S Miss Boman checks proofs at the Kable printing plant, Mount Morris, Ill. Kable representative Willard Van Stone, provides daily link with printing operation.



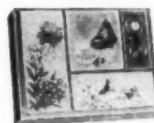
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THIS MONTH

THIS new column near the index page
 is especially for folk—like you, perhaps
 —who enjoy knowing about each issue,
 and especially about the authors you
 meet each month
 through the articles
 and features found in
 these pages.



Fitch

Two pastors have con-
 tributed to this issue.
 Scotch-born Dr. Wil-
 liam Fitch, whose arti-
 cle for preachers appears on page 24, is
 minister at Knox Presbyterian Church
 in Toronto, Canada. Since his arrival
 from Glasgow about two years ago, the
 editors have looked for-
 ward to introducing his
 writing to MOODY
 MONTHLY readers.

Pastor George H.
 Mundell of Darby, Pa.,
 is especially known for
 his Bible teaching and
 for the missionary emphasis at Maran-
 atha Tabernacle which has some fifty
 missionaries on the foreign field and a
 number of young men in the pastorate.



Mundell

Responding to God's
 call a score of years
 ago, he left a successful
 business for training at
 the Bible Institute of
 Pennsylvania. Under
 God's good hand he has
 seen his church in
 Darby grow from sixty to more than 600
 members and for the past nineteen years
 has taught at the school where he him-
 self was trained. He is the author of a
 number of victorious life messages and
 books. His article in this issue is espe-
 cially helpful.



Mrs. Carlson

As in the case of Miss Seger, men-
 tioned above, writing has an important
 "second" place in Judith Carlson's daily
 schedule. Her first job is the home she
 keeps for her teacher-husband and their
 daughter at Whitworth College in
 Spokane, Wash. "When Mother Ruled
 Her Spirit," the unusual story in this
 issue, is her second major writing piece
 in MOODY MONTHLY.

NEXT MONTH

MOODY, GOSPEL AMBASSADOR. If
 you've been thinking there's nothing new
 to learn about the ministry of D. L.
 Moody, there's a pleasant surprise for
 you in the new series of articles by
 Richard K. Curtis. Months of research
 as to the continuing impact of Moody's
 ministry have gone into this series to
 make it fresh and factual. Beginning in
 February.

INCOME TAX REFUND? Yes, probably
 you can qualify, but to whom does your
 refund check belong? Watch for Donald
 R. Wallower's unusual answer in "Don't
 Be an Indian Giver."

HELP FOR YOUR QUIET TIME. Here's
 the promised article by Stephen S.
 Olford on that all-important matter of
 how to make daily Bible reading and
 prayer more effective in your own life.

AND AN ILLUSTRATED SECTION on
 the Moody Institute of Science, that
 amazing birthplace of the Moody gospel
 science films.



JANUARY • 1957

Volume 57 • No. 5

MOODY MONTHLY

THE CHRISTIAN SERVICE MAGAZINE

WILLIAM CULBERTSON
editor-in-chief

WAYNE CHRISTIANSON
executive editor

in this issue

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WILLIAM BOYLE, *publication manager*

ROBERT LUNN, *advertising manager*

GRACE ROMAN, *production manager*

Alfred Campbell and Violet T. Pearson, *assistants to the editor*

Lawrence Zeltner, *assistant circulation manager*

THIS MONTH'S COVER

CENTER OF HOPE—New York City

is in the thoughts of many
people as the

New Year dawns.

For homeless refugees

it offers the hope of civil liberty

and a new life. For Christians,

too, this city of skyscrapers

is a center of hope that the

coming New York evangelistic crusade

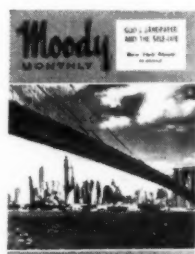
will bring real liberty to millions

and spiritual quickening throughout

the nation.

cover photo
by LOUIS
C. WILLIAMS

Youth
Supplement
cover by
RUDY VETTER



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January, 1957

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(See advertisement on third cover)



Out of the MIXING BOWL

MRS. WILLARD ALDRICH

Part of the Family

"Boy, Joe must be about six feet from his hips down!" whispered Becky as the family settled itself around the fireplace for the evening devotions. Mommie glanced at her tall son now sprawled full length in the low chair by the lamp. "Not quite that much," she answered, "But he's six feet two in all and that means long legs."

"O.K. everybody," ordered Daddy. "Have you all got your Bibles? It's Hebrews tonight, chapter five. Sit up straight, Joe, and Becky stop talking. It's a bit later than usual. Tad and Bobbie are in bed so we'll read without them."

Verse by verse they continued on, one after another reading while the logs blazed on the fire. Mommie listened and took her turn while thinking of the two upstairs who were still awake. Usually they were a part of the family circle and it seemed strange without nine-year-old Tad's struggle with the hard words and Bobbie's sweet chunky self holding tight to her small red Testament. It seemed as if upstairs was a long ways off.

And then she heard what she was waiting for: kitten-light footsteps down the front hall and a pause. She could imagine Taddie standing, uncertain, at the top of the front stairs listening, his green pajamas giving him an elfin look in the soft light.

Almost immediately there were other footsteps. In the room directly overhead, yellow clad, chunky Bobbie thudded across the floor. The door at the head of the back stairs opened and then there was quiet.

Daddy glanced at Mother. "Bobbie?" he asked. "She'd better come on down."

Mommie called out, "Come on, sweet mouse, we need you to keep track of the verses for us." Not a sound.

"Bobbie girl, Daddy wants his baby on his lap 'cause he is so lonesome." Still no answer. And then we all heard it, a small muffled sob. Quickly, Annette ran

This monthly feature appears simultaneously in MOODY MONTHLY and *The Doorstep Evangel*, which is published by Dr. Willard M. Aldrich, Box 1, Vancouver, Wash. A collection of these articles is published in book form under the title, *Musings of a Mother*. Copies may be obtained for 35 cents each at your Christian bookstore or from the Moody Bookstore, 820 N. La Salle Street, Chicago 10, Ill. (Add 15 cents to mail orders for postage and handling.)

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up the stairs and led the small weeping one down to the hearthside and the family.

Under cover of the commotion, a pajama-clad boy slipped into place next to Tim. Tucking bare feet out of mother's sight, he settled back with a sigh of content.

Mommie cuddled the small one on her lap, holding her tight until the shaky cries stopped. A Bible was found, and the verses to be read. A sweet little pink finger kept track of the place.

Several prayed, thanking the Lord for one thing and another. Mommie listened, but her thoughts were along another line. "My family," Taddie had once remarked several years ago when he had been sent off alone to school "I want my family with me." And now, family prayers without him had made him feel left out. (How strong was the sense of belonging, of being needed and wanted.)

If you are a member of God's big family, you have a place and you'll never be left out. When His family gathers for fellowship, is it your joy to be there?

Moody Monthly

NEWS REPORT

EDITOR, CHARLES T. LAMPMAN

worldwide news

for and about
Christians

Report from Hungary

Hopeful word concerning the Lutheran Church in Hungary has been received from Bishop Lajos Ordass, recently re-instated head of the church of that country. In a letter written two weeks after the reassertion of Soviet power in Hungary, Bishop Ordass declared that "our Lutheran Church has now found its freedom." But he added, "What is to happen with our country is at present an unsolved puzzle.

"Church life is now unhampered," the bishop wrote. "Services are held without hindrance. After many years we are permitted to enter hospitals. Although schools in many places have not yet reopened, we have started free religious instruction everywhere. Where it cannot be done in the schools, it is carried on in the parish home. There are no obstacles. We also have the right to carry out freely services of love."

The bishop who wrote from Budapest said that among the refugees who had fled Hungary was Erno Mihalfi, "the illegal general inspector of our church."

NEWSQUOTE of the Month

"... Exploitation of sex pervades the magazine industry to such an extent that even high quality magazines resort to it in some degree ... The immorality of such magazines does not lie simply in the fact that there is too much unadorned flesh and too much indecent language. [It] is the over-all attitude toward sex represented in the magazines that brands them as immoral from the viewpoint of Christian ethics."

Story Behind the Quote: These are the conclusions of Ralph A. Cannon, after a year's study of the contents of magazine racks and newsstands made in co-operation with the board of social and economic relations of the South Carolina Methodist Conference. Results of the study have been appearing in the *South Carolina Methodist Advocate*.

Entertainment magazines, Cannon points out, make sex appear obscene by removing it from the context of marriage and the home, but "Christian ethics insists that sex finds its rightful expression in the context of mature love, responsibility and fidelity."

That the public continues to buy these magazines reflects a sickness of society, he declares, adding that it is a sickness for which the church has the only real cure.

American Churchgoers Set New Record for Giving

U.S. churchgoers gave more to their churches last year than ever before in history—\$1,800,000,000, a total increase of 11 per cent. This figure, based on the contributions of more than forty-million church members last year, represents a per capita increase of 8 per cent, or \$54. (Item: Seventh-Day Adventists during the same period gave \$194 per capita.) Of each \$54 given, \$43.50 went for current church expenses, \$10.50 went for benevolences.

President Praises Ministry of Christian Business Men

President Eisenhower sent a telegram to the 19th annual convention of the Christian Business Men's Committee International at Grand Rapids, Mich., praising its efforts to "bring your faith to bear on the daily work of America." Some twelve-hundred business men and their wives were present to hear the message which also said: "Diligent in business, fervent in spirit, serving the Lord," is a splendid motto and you have followed it with distinction."

During the convention Theodore E. McCully, executive secretary, outlined a five-point program to extend the outreach of the organization. He proposed: 1) a dignified program of street meetings; 2) the promotion of cottage prayer meetings; 3) revival of the Christian Business Men's Crusade under which laymen conduct meetings in various areas; 4) a direct-mail campaign to 100 selected businessmen in each community; and 5) institution of a "goodwill ambassador" program at the local level. In the latter program, members take a half day off from their business to visit men of similar occupations or professions and talk to them about Christ and salvation.

Waldo Yeager, president of the Cortland Produce Co., Toledo, Ohio, was elected International Chairman succeeding Richard Woike, New York investment broker. Other officers named were Donald F. McKechnie, C.P.A., McKechnie & Boles, Ottawa, Ont., vice-chairman; Harry R. Smith, vice-president of the Bank of America, San Francisco, Calif., vice-chairman; Lorin Grisct, insurance broker, Santa Ana, Calif., secretary; and Ben N. Lake, realtor, Chicago, Ill., treasurer.

Alaska Tragedy Hits U.S. Missionary Family

Suffering and death were the lot of a missionary family seeking to win converts among nomadic Indians in the Sub-Arctic Alaskan coastal region. A boat trip last November ended with the missionary missing, his infant son dead and his wife and young daughter recovering from a four-day ordeal without food or shelter.

The missionary, Albert Kelly, 26, serving with The Central Alaskan Mission, disappeared in a skiff while seeking help after his family was marooned on a desolate island in Galena Bay. His wife, Vera, 25, was later found on the rocky beach with her daughter, Rebecca, 3, where they had been without food or shelter for four days and nights. Nearby lay the frozen body of the Kelly's 4-month-old son, Thomas, a victim of starvation and the bitter Alaskan cold.

This was the story Mrs. Kelly told: The family, based at Ellaman, Alaska, for the past two years, left their tiny mission November 6 to

FACES AND FACTS IN THIS MONTH'S CHRISTIAN NEWS



Graham



Percy



Tarr



Partin



Ketcham



Maynard

• **LORNE R. SHANTZ**, a member of the United Missionary Church, launched the first Church and School Week in Kitchener, Ont., in 1947. The movement has now spread into almost every Ontario city. The purpose of this week is to stress the importance of every child attending Sunday school regularly. It ends with a special drive to have every child in Sunday school on the Sunday at the close of the week. This year efforts in Kitchener resulted in 95 per cent of all Kitchener public school pupils attending Sunday school.

• **BILLY GRAHAM**, in an informal ceremony at Wheaton College, had the honorary degree, Doctor of Letters, conferred upon him in a regular chapel hour period last November. Preceding the convocation Dr. Graham spoke for thirty minutes on "Crisis, Cause and Cure" citing present day world conditions as indicative of prophecy being fulfilled.

• **J. O. PERCY** has become the first general secretary of the Interdenominational Foreign Mission Association. He is being loaned to IFMA by the Sudan Interior Mission of which he remains a member. He was a missionary in Nigeria for nine years and has spent the past thirteen years in the New York office of SIM.

• **HAROLD VAN BROEKHOVEN**, formerly station manager of radio station TGNA in Guatemala City, is on a survey trip in Europe, for a possible radio ministry there.

• **LESLIE K. TARR**, having completed four years at Toronto Baptist Seminary, has returned to his native province of Manitoba and entered into missionary work there. During his last year at TBS, Tarr was editor of *The Gospel Witness*, a weekly magazine founded in 1921 by the late Dr. T. T. Shields.

• **GILLIS PARTIN**, for several years assistant director of Ontario Bible Conference, Auburn, N.Y., has been named executive director. Beside directing the conference during the summer, Partin will engage in an all-year ministry of Bible teaching and evangelistic meetings.

• **FRED THIESSEN** of the Good News Literature Center has been made chairman of a committee of the Evangelical Fellowship of India to arrange for the production of a popular type Christian magazine. Designed along the lines of the *African Challenge*, the proposed magazine will appear in several major languages, the Telugu issue to be produced by the Good News Literature Center.

• **WILLIAM DEANS**, Plymouth Brethren missionary in Africa, is now distributing his Swahili magazine *Neno La Imani* to some 25,000 subscribers in a larger, easier to read form—similar to the French-language *Envol*. *Neno La Imani* (Word of Faith) is now in its twelfth year and has some 10,000 paid subscriptions, the balance being distributed at approximately one-third cost as an evangelistic effort. Deans reports that "eager hands" grasp for each issue of the more attractively printed periodical.

• **LEYMAN W. KETCHAM** has been appointed to the post of assistant to the president of The King's College, Briarcliff, N.Y. Ketcham, director of public relations for the college for the past three years, was a member of the first graduating class. He has been associated with the college in some capacity since 1938.

• **EDWIN H. MAYNARD**, incorrectly identified in this department last November as Edward, is the editor of the Methodist Church's new magazine, *The Methodist Story*. First issue of the magazine will be released late in February. Maynard was formerly news editor of *The Christian Advocate*.

attend a church conference at Valdez and to visit Faith Hospital to check on a cold that little Tommy had developed. They planned to make the trip in a used 30-foot cabin cruiser they had just bought and re-christened *The Evangel*.

But troubles dogged them almost from the start. On the very first day, the cruiser's engine quit and Kelly managed to beach the crippled boat. There the family, with their scant provisions, camped and prayed they would survive the freezing temperatures and that their food would hold out until help came.

Food ran out after two days, and Kelly set out in the ship's skiff to try to find help. Shortly after his departure, a tremendous storm blew up. For four days and nights, the mother, daughter and dying infant huddled together. On Monday, six days after the ordeal began, a fishing boat rescued Mrs. Kelly and the children. (Item: The victims sighted a passing fishing boat once during the five days they were marooned, but could not attract the crew's attention. On the fifth day, Mrs. Kelly retrieved a boat horn from the frosty waves. It was blasts from that horn which finally brought about their rescue.)

Recuperating in Faith Hospital, Glennallen, Mrs. Kelly declares: "I still have my faith in God. Despite everything, He has been good to us and I want to continue in His service."

Meanwhile, searchers held out little hope that the missionary would be found alive. They said that snowstorms had been raging along the bleak coast for nearly a week and the tem-

perature had dropped below zero. (Missionary Kelly was a native of Haddonfield, N.J. He and Mrs. Kelly met while students at Shelton College. Mrs. Kelly has a sister serving as a missionary in Japan and another married to a pastor in Virginia.)

Wisconsin Tests Religious Preference Query

Results of a mid-November survey of five hundred households in a four-county area of Wisconsin may determine whether a religious preference question will be asked in the 1960 general census. Workers from the census bureau's Milwaukee field office conducted the week-long survey in Milwaukee, Waukesha, Racine and Walworth counties. They were accompanied by observers from Washington. No report on findings of the survey was made available.

The question put to persons over fourteen years old, was "What is your religion?" Michael J. Galko, supervisor of the Milwaukee office, said Protestants were asked to name their denomination. "But if a person refuses to answer the religious preference question, he won't be pressed for a reason why he refused," he said before the survey.

(Last August the American Civil Liberties Union objected to the inclusion of certain questions about religion in the next general census. Patrick Murphy Malin, executive director, said then that his organization would not object to "completely factual" statistical questions such as "Are you a member of a religious body and, if so, which?" But it would oppose such

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queries as "Do you believe in God?" and "Do you regularly attend church or synagogue?" The difference in wording, he said, involved a distinction between a question about behavior as opposed to an examination of religious belief.)

Survey Finds that Parents Want Religion Taught

Two-thirds of the Miami area's parents feel strongly that religion should be taught in the public schools, according to a limited survey conducted by the University of Miami in Florida.

The results came as a surprise to county and state education officials who for years have been considering various proposals for religious training in the schools. Each eventually was dropped for fear of public reaction. The survey was the first effort ever made to ask parents how they feel on the subject.

Another surprise was the fact that the responding parents said they do not want just morals and ethics taught in the schools, but information about the various religions. The survey also disclosed that parents do not want religious courses taught by ministers, priests and rabbis, but by "a public school teacher of any denomination qualified to teach in that field."

Previous to the release of the survey finding, the superintendent of Dade County public schools had announced he will ask the county school board to demonstrate that it recognizes the importance of religious training.

Superintendent W. R. Thomas explained that he does not think public schools should offer religion or Bible courses, because they could not be free from all sectarianism; but he declared that the school system ought to encourage young people to take such courses in their own churches or synagogues. "I think the schools could give the young people factual examinations—not sectarian ones," he said, "and then grant school credit for the courses." He said his plan was a way of showing young people that schools respect religion.

While the teaching of religion is the job of the home and church, the function of the schools is to support the home and church, Mr. Thomas said. "I believe we can teach recognition and respect for the right of each individual child to have religious training," he went on. "If the country ever runs aground it will be because of lack of character."

(The Florida State Education Department has released a guidebook on the teaching of spiritual and moral principles in public schools.)

Huge Protestant Rally in France Draws 50,000

Some fifty thousand Protestants met for a three-day rally in Strasbourg, France, in a meeting that was "practically unique in the scope of its conception and its methods." Aim of the rally was "to inform the French people that the church has a concern for the problems of modern life."

The rally called for a "civic-revival": it called for French Protestants to change the idea that politics is outside their concern. Professor Roger Mehl, of the University of Strasbourg, said that Christians should take part in politics in accordance with their personal convictions.

This French equivalent to Germany's *Kirkentag*, held discussions on France's colonial rule of Algeria. A resolution was adopted that said: "As we read the Bible it becomes perfectly clear that every Algerian, even the nationalist, is our brother. May sincere and fruitful contact between us lead to reconciliation."

Meanwhile, the *New York Times* reports that France is in the midst of one of the greatest eras of church building in her history. Most construction centers around churches damaged or destroyed during World War II. Many new churches are said to be of stark and virtually unornamented modern design.

Wycliffe Sending Translating Teams to New Fields

The Wycliffe Translators are planning to send teams of translators into Papua and the Australian Trust Territory of New Guinea. Three Wycliffe representatives recently spent several weeks surveying the field and conferring with administration officials about the possibility of making linguistic studies and doing literacy and Bible translation work.

Although the administration has recently been committed to a heavy English teaching program which would leave little room for use of the vernaculars, the officials were helpful and encouraging, to the extent of recommending a suitable site for a headquarters base.

Wycliffe reports that the territory to be served has more languages without the Scriptures than almost any other comparable area in the world. The latest government language list names 471 languages in Papua and Australian New Guinea, two of which have the whole Bible; ten more have the whole New Testament, and thirty-nine more have only some lesser portion of the Bible. This leaves 420 languages with no part of the Scriptures. Most of these languages have not yet been reduced to writing.

Roundup of Significant News Briefs

Representatives of Methodists in Norway, Sweden, Denmark and Finland met in Denmark for a quadrennial session of the Northern Europe Central Conference. The delegates pledged themselves to an enlarged missionary program and condemned the growing alcohol traffic.

* * *

Russia's top churchman, Metropolitan Nikolai, has called the recent visit of American churchmen to Russia an event of historic significance. He wrote a report on the visit in the *Church Journal* (Moscow). He said the discussions were "absolutely sincere." "It is our deep conviction," the Metropolitan wrote, "that this exchange, and the contacts made by it, will bear rich fruits."

* * *

There is controversy in the Church of England concerning the proposed relaxing of the church's ban of sacraments to remarried divorcees. A recent meeting of the lower house of the church decided not to vote on the issue until the coming May session. The upper house is considering the possibility of leaving the matter up to the individual bishops.

* * *

An interesting report comes from the commissioners of prisons in London. It says three-fourths of the young criminals in British jails today "regard religion as a fairy tale." It added that no more than one in ten teen-age lawbreakers knew what was involved in professing the Christian faith and most of them had grown up in an environment that led them to suppose that religion had nothing in it.

* * *

The Archbishop of Canterbury will visit the United States in April and May of this year to participate in the Jamestown Festival. The event will commemorate the 350th anniversary of the first successful English colony in the New World.

Church Provides Mission Plane



Robert M. Hutchins (right), son of the pastor of the Lake Avenue Congregational Church, Pasadena, Calif., receives a model of Cessna 180 airplane on behalf of Missionary Aviation Fellowship with which he serves. Edward Johnson of the church's missionary committee (center), makes the presentation as Robert's father, Dr. James Henry Hutchins, looks on. The church raised \$14,500—in addition to its \$115,000 missionary budget for 1956—for the purchase and equipment of the plane. Robert, a pilot with MAF in New Guinea, has since returned to that country following furlough and will pilot the plane there upon its arrival.

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Our Moody Readers

The Love That Covers

One further tribute to William Whiting Borden [Sept.]: Henry W. Frost, of the China Inland Mission, once asked a distinguished Englishman, "Of all that you have seen in America, what has impressed you the most?" He replied, "The sight of William Borden on his knees in the Yale Hope Mission of New Haven, with his arm around a bum."—Bernard R. DeRemer, Chicago, Ill.

Concerning "Gifts" and "Characters"

The "Three Gifts of Christmas" by Ellen McKay Trimmer [Oct.] is excellent material. Thank you for offering it to your readers. We found great blessing last year in the use of "The Characters of Christmas Meet Christ."—Mrs. Robert S. Beisel, Allentown, Pa.

27,000 reprint copies of Ellen McKay Trimmer's "The Characters of Christmas Meet Christ" had been ordered by our readers by December 1, with orders still coming in.

Quantity vs. Quality

I like your editorial, "Look How Big We Are" [Nov.]. If all Christians would adopt this slogan, it would help: "I'm only one, but I am one. I can't do everything, but I can do something. What I can do, I should do, and with the help of God I will do."—H. H. Clarke, Macon, Ga.

Newspapers and Children

"Mission Field in Your Newspaper" [Oct.] interested me very much. My Christian activity through the years has been largely concerned with children. For some years now I have responded to pleas in our various daily newspapers for mail to be sent to children ill in hospitals.

Another effective means of tract distribution among children is to enclose a few in the "trick-or-treats" you hand out to the small-fry at Halloween time.—Mrs. V. Amundson, Wheaton, Ill.

More on Age of Accountability

I was very disappointed upon reading the answer to the question: "What are some Scripture verses which show that children who die under the age of accountability are saved?" [Oct.]. Why did not the writer come out plainly and say, "Of course they are saved"? Biblical evidence: although the child of David's died (II Sam. 12:21, 22), the Divine Record tells us that David realized (v. 23) that the child had gone to heaven and there was no further need for him to pray, because he (David) would be with him there.—H. S. Searle, Winter Park, Fla.

More Comments on IN Filing

Please send us one file kit for our IDEA NOTEBOOK. We do greatly appreciate this section.—Rev. Henry J. L. Heijermans, Kerkrade, L., Netherlands

This filing idea sounds mighty good and I would like a set.—Mrs. John J. Johnston, Kingman, Ariz.

I have enjoyed your "Ideas" and have

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saved them from month to month. The file kit sounds like just what I've been looking for.—Mrs. R. P. Gathman, Glen Ellyn, Ill.

I think that it is wonderful that you made something like this file. I always look forward to the IDEA NOTEBOOK and its instructive articles. May God continue to bless your work.—Edith Davidson, Allisonda, Va.

I like your ideas very much and perhaps I have run on to a way to keep my materials in a more business-like fashion.—Mrs. Walter A. Cooper, Bothell, Wash.

Am eager to receive this material because I have long needed it. It is an answer to prayer.—Mrs. Robert V. Blackshore, U.S.A.F. Hospital, New York, N.Y.

I have used these notes since you started them and enjoy the entire magazine. May the Lord bless you richly.—Mrs. Ralph W. Amstutz, Van Nuys, Calif.

I like your idea of the file and notebook cover. I have all of the notebook sheets and they are already filed. I benefit a lot from your pages. Keep up your good work!—Mrs. O. J. Keck, Butler, Pa.

Please send me one file kit for IDEA NOTEBOOK. I believe this will make a fine addition to our church library.—Mrs. Adolph Hartman, Lapeer, Mich.

Is It Nothing To You?

Lamentations 1:12

He was the Light of the world, and yet when He hung upon the cross there was a darkness over all the earth from the sixth hour until the ninth hour (John 9:5; Luke 23:44, 45).

He was the Life, and yet He poured out His soul unto death (John 14:6; Isa. 53:12).

He was the Rock of Ages, and yet His feet sank in the deep waters (Isa. 26:4, margin; Ps. 69:2).

He was holy, undefiled, separate from sinners, and "knew no sin," yet He was made sin when He "suffered for sins, the just for the unjust, that he might bring us to God" (Heb. 7:26; II Cor. 5:21; I Pet. 3:18).

He was the Lion of the Tribe of Judah, and yet He was "led as a lamb to the slaughter" (Rev. 5:5; Isa. 53:7).

He was the Root and Offspring of David, and yet He grew "as a root out of a dry ground" (Rev. 22:16; Isa. 53:2).

*Lord of life! to death once subject;
Blessed, yet a curse once made;
Of Thy Father's heart the object,
Yet in depths of an anguish laid:
Thee we gaze on, Thee recall—
Bearing here our sorrows all.*

—Selected

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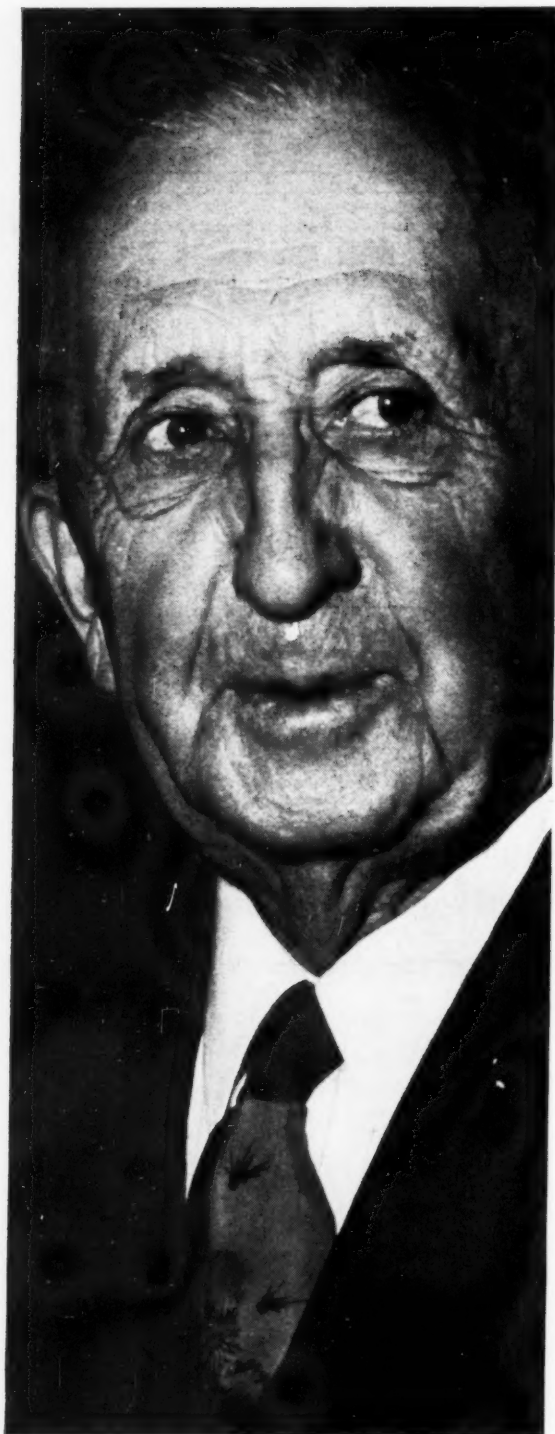
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Editorials

That Same Subtle Weapon

We in this country may well be thoughtful over the success of Communists in brainwashing troops captured during the Korean war. Recent reports from U. S. military sources say that approximately one-third of all American troops taken during this conflict succumbed to Red indoctrination and collaborated with the enemy to some extent.

This in itself is an interesting fact, but the report goes on to state that Communists achieved their ends largely by using mass indoctrination techniques which not only made prisoners docile but created suspicion and distrust among themselves, making them afraid to join anyone in any kind of effective resistance.

According to one prominent U. S. military psychologist, the British lost little time in setting up prison camp committees which proved effective in opposing the Communists. But so successful were the Reds in their efforts to control American prisoners that at one prison camp only six armed guards were needed to control 600 American troops.

"The long-range objective," says the psychologist cited above, "was to sell the Communist idea that 'resistance was useless' and that 'sooner or later' Communists would control the world."

Satan, it would seem, uses much the same methods and techniques in accomplishing his ends in our material world that he uses in spiritual combat. How quick he is to suggest that our situation is hopeless, that a life which will count for Christ in an active, aggressive way is beyond our reach or that the difficulties we face are overwhelming. And how eagerly he seeks to set one Christian against another.

Our defense, of course, is an unswerving faith. This is the shield by which we can "quench all the fiery darts of the wicked." When we remember that "faith cometh by hearing, and hearing by the word of God," we have God's daily answer.

The Closet and the Field

It has come to us afresh, the gifts for ministering which God gave to the two sisters of Bethany, Mary and Martha, and the basic difference between them.

Martha is the one more apt to be unfairly judged, it seems to us, in the thinking of a good many people. Our Lord's word to her, as recorded in Luke 10:41, 42, is commonly interpreted: "These things about which you are so troubled are inconsequential, and perhaps even unnecessary. There is need only of one thing, and that is to sit at My feet and listen to My word."

Actually, our Lord did not say these things. More likely the paraphrase should run: "Here you are, Martha, bustling about, distracted by a multiplicity of duties, when just a little would be enough. Mary, meanwhile, has chosen to sit here quietly, listening, and that good choice cannot be taken from her."

The point is, not that Martha was wrong for serving, but that she was so anxious and upset about it. The Lord was not saying that there is not a place and a time

for work, but that there is a labor "which satisfieth not."

By the same token, He was not recommending that from that time forth there should be no housework done, no meals prepared, no guests served or work of one kind or another accomplished in the world. "My Father worketh," He said on another occasion, "and I work." But the root and ground of all service was to lie in fellowship with Him.

There is room for both labor and prayer, faith and works, communion and service, in Christ's kingdom. Great emphasis is sometimes laid on what is termed "practical" religion as over against that which is supernatural. Actually, this kind of religion turns out to be, oftentimes, only a system of ethics, with no living dynamic, far removed from the faith of the Bible. Moreover, "practical" religion isn't practiced very much.

We in our portion of the vineyard, on the other hand, incline to place a great premium on communion and worship as compared with "works." If the truth were known, our high privileges are exercised only a little, and we do neither the one nor the other.

In the life of the Christian both concepts must find room if he would truly learn of Christ. "I sat down under his shadow with great delight," sang the poet. "That I may know him!" cried that prodigious worker, Paul. "Come unto me," invited our Lord Jesus, then almost immediately said, "Take my yoke upon you."

The closet and the field are not very far apart. Indeed, they are sometimes one. And there is ample room and need for both of them.

Will You Be Too Late?

World crisis has usually had the effect of turning the public mind toward the prophetic Scriptures. As Dr. Wilbur M. Smith wrote last fall for his department in the December 1956 MOODY MONTHLY, developments in the atomic era have focused attention particularly on the events of The Revelation.

Since Dr. Smith completed his article, the crisis in the Middle East has multiplied by many references to such events as Armageddon. As a result even those to whom the Bible is little known know something of what it says of things to come.

Against this background the words of Revelation 1:7 stand out with stark and tragic clearness: "Behold, he cometh with the clouds; and every eye shall see him, and they that pierced him; and all the tribes of the earth shall mourn over him. Even so, Amen" (A.S.V.).

Why will the tribes of the earth mourn at Christ's coming? Not only at the judgment they face, but at what might have been. To us the words above present a picture of unutterable sadness as many realize what they have missed. It is the love of God that they have spurned! This glorious One whom they now see as Judge and Ruler is the One who bore the cross for them and then waited as long years slipped by for them to come to Him. But that will be too late.

Will you be a part of that great scene of mourning? Today is not too late. But "today" may well be shorter than we think.

An Unusual Letter

May we share a letter with you from one of the readers of MOODY MONTHLY in this country? After a word of greeting the writer says:

"This morning as I was studying I was led to tell you of several of my calls yesterday.

"First, I called on Miss — who is ninety-eight. This was my ninth weekly call. She is in a nursing home and very deaf. Last week she asked for a Testament and studied John 3:16 where there is a blank space for a name to be signed. This week she wondered if

Jesus could be trusted. Others had cheated and lied to her and one had stolen her home.

"When I told her that I also had lost my home through a dishonest man, she was ready to listen about the new Home to which I'll be going soon and to which she could go also if she trusted Jesus. She asked me to call back next week—all this in a voice so loud that everyone on that floor heard how to get a new home in heaven.

"The next call was on a lady in the hospital. Today she wanted me to talk about sin and its remedy. She was in great pain and asked for prayer. As prayer was offered in Christ's name, the pain either left or was made endurable. Time was up but Mrs. White asked me to come back tomorrow and introduce my Friend to her.

"The third call was on a ten-year-old boy who had been missing two Sundays from Sunday school. His mother was not at home, but his younger sister called him. From him and others I learned that they had to dress themselves on Sunday, get their own breakfast and leave for Sunday school because their parents were still sleeping.

"Some other boys in the home asked what Sunday school meant. So I sat down with the Wordless Book and talked about Jesus, and six children, two of whom had never been in Sunday school in their lives, wanted to invite Jesus into their hearts. This was done and then I showed them the Testament with the blank space in John 3:16. Each one had to try his own name there.

"Now I must go back with six Testaments and a pen and watch each sign. Then they want me to tell them more about Jesus. All want to come to my Sunday school class which is for boys only."

The letter closes with the question, "Why was I asked to write you about our visits yesterday?" If, as you have been reading the Holy Spirit has reminded you of some errands He would have you do very soon for the Lord Jesus Christ, perhaps you know why He led to the writing of the letter.

The Unseen Price Tag

Probably this word will come as no great surprise to anyone. Yet it is another bit of proof for the overwhelming case which liquor is building against itself day after day.

According to the Methodist Board of Temperance more than 60 per cent of all arrests made by police in the first six months of the past year were due to crimes directly related to alcoholic beverages. The finding was based on police reports from 1,771 cities as compiled in the FBI's "Uniform Crime Report."

During the six month period there was an average of nearly 10,000 arrests a day for liquor related offenses. These included 1,273,000 arrests for drunkenness, 325 for disorderly conduct, 137,000 for driving while intoxicated and over 50,000 for violations of state and federal liquor

laws. The Board of Temperance was not of course able to determine the number of other crimes such as rape, manslaughter and homicide in which liquor played a part.

And so we have another reminder that for the individuals involved and their families, for law enforcement agencies and for the public as a whole the cost of America's "little drink" is high indeed.

Promises

How many promises are in the Bible? According to a count recently completed by Everek R. Storms, editor of *The Gospel Banner*, there are 8,810. Of these, 85 per cent or 7,487 are promises given by God to man.

You may be surprised that more than one-third of the Bible's promises are in three books, Isaiah, Jeremiah and Ezekiel—more than 1,000 each. Only one book of the Bible—Titus—has no promises at all, though seven-teen others contain fewer than ten promises each.

Many verses have more than one promise; Isaiah, 40:31 has four. One chapter, Deuteronomy 28, Editor Storms points out, has 133. But he adds that for Christians Psalm 37 is the most wonderful promise chapter with 43 promises such as "Delight thyself also in the Lord and he shall give thee the desires of thine heart."

Commenting on his research, Storms says, "These promises are ours for the asking—7,487 of them made by God Himself. They are waiting for us to test and prove them. We go to church and sing, 'Standing on the Promises,' but most of us are sitting on them."

Which is a thought. The promises are ours. Are we standing . . . or sitting?

Those Two Big Questions

These are days when every Christian should ask himself two very serious questions.

The first is, "Am I where God wants me?" The thoughtful Christian must realize that our missionary force is pitifully small. Lines are already thin, and mushrooming population means the task they face is more impossible each year. Not only are workers needed to swell the ranks of missionaries, but laymen are needed to go as Christian business men, as teachers, students and professional men to live and witness in missionary countries.

The second question is for those who feel they are in God's appointed place and it is no less searching: "Am I effective in the place where God has put me?"

What is your total job for Christ? Your sphere of influence may include the milkman, the family next door, your Sunday school class of wriggling primaries. But are you reaching them? Your job in part may be to give and send and pray. Are you living out your call? Are you effective where you are?

A Psalm for 1957

I will lift up mine eyes unto the hills, from whence cometh my help.
My help cometh from the Lord, which made heaven and earth.
He will not suffer my foot to be moved: He that keepeth thee will not slumber.
Behold, He that keepeth Israel shall neither slumber nor sleep.
The Lord is thy keeper: the Lord is thy shade upon thy right hand.
The sun shall not smite thee by day, nor the moon by night.
The Lord shall preserve thee from all evil: He shall preserve thy soul.
The Lord shall preserve thy going out and thy coming in
From this time forth, and even for evermore.

—Psalm 121



Writing as a college student some years before his martyrdom in Ecuador last January, James Elliot summed up the driving force behind the gospel in these well-chosen words:

"As Christians," said Jim Elliot, "we dare not look ahead nor plan at all except we first reckon with the cross. . . The work of Jesus Christ in redeeming fallen mankind has been completed. But all mankind has not yet heard—nor shall it hear until those of us who know His life proclaim by bold witness the hated message of His death and resurrection. Our knowledge increases our responsibility, and God has chosen us to this high calling."

As another year dawned, it was crystal clear that how much 1957 would count in terms of reaching men for Christ depended on the average Christian's awareness of this calling.

There would be no lack of need or opportunity. Two thousand years this side of the cross, world statisticians were writing 800 million "Christians" among the globe's 2½ billion population. And though for the first time church membership in the U.S. had passed the 100 million mark, empty pews and emptier lives told of urgent need in our own country.

There were indications that 1957 could be a year of great significance. Abroad, though many doors were closed, missionary workers had the means of reaching multiplied thousands by radio, the gospel van with PA system, the correspondence Bible course and increasingly effective gospel literature. At home, along with the sum-total of other evangelistic effort, the coming Graham campaign in New York City held out the hope not only that great numbers of that center's eight million souls might be brought to Christ, but that the impact would be felt throughout the nation.

But need and opportunity in themselves do not spell gospel advance. Historically this has come as men have realized God's will and have followed His way of prayer, of witness and personal sacrifice.

No one would deny that one of the great and basic needs of the year ahead was prayer—more prayer, seemingly, and more effectual prayer than has been known in recent generations. Were Christians capable of grasping this need and responding to meet the opportunities of 1957?

No less was the need for the clear and holy light of a Christ-like witness—a witness that was in the world but not part of it, a witness marked by unflinching faithfulness and by lives that spoke in unison with lips.

Even all this without real sacrifice would be too little. If methods of the modern world had greatly increased the gospel outreach, those very methods, along with other factors were steadily hiking evangelism's costs. Many a worthwhile Christian work might be hampered in the year ahead by the cold necessity of meeting monthly bills.

Did the church in 1957 still have the will to sacrifice for Jesus Christ? Christians in a world of rising living costs, where comforts were dearly valued and a new house, or vacation trip loomed large in their thinking of the moment, would have to give the answer.

Meanwhile they would have to face the fact that, whatever their decisions, some in their generation were capable of heroic sacrifice. Stories of giving for the cause of Christ were being spelled out on the steadily lengthening list of martyrs, on mission fields where often one missionary struggled to reach tens of thousands, in hard places here at home where pastors and other workers labored against discouraging odds. More common than many realized were such instances as the quiet sacrifice of the missionary doctor who worked in a U.S. hospital throughout his furlough, maintaining himself and family on his mission allowance, so his substantial earnings might go to the work he had left on the foreign field.

Such sacrifices as these made it clear that some at least well knew the high calling of Jim Elliot and others of his kind. But were "ordinary" Christians capable of caring this much in 1957? The year would tell the story. END

The Year Before Us



God's Sandpaper

SHORTLY after I took my first church, God made His five "all things" [see box] very real to me. My Thanksgiving Day schedule was full. There was to be a church service at 11:00 A.M. A wedding at 12:30 was to be followed by a reception at the bride's home. Then I was to drive the bride and groom to Broad Street Station and take three members of my church to the Prospect Park Bible Class Conference where I was to speak at 3:00 P.M.

We were late leaving the reception. Then while crossing the Delaware River bridge I picked up a large nail in one of my back tires, so large that with every turn of the wheel there was a resounding "bump!" I wanted to stop, but a motorcycle policeman was right behind and his emphatic wave meant "clear the bridge!" So we bumped across, every turn of the wheel beating and battering my tire and rim.

We must have made a sad picture. My passengers and I were all in a hurry. Worse still, I did not have the money for a new tire. My income was quite small and I was running my car more on prayer than gasoline. Tires were higher than they are now. Rims cost, too.

But only the previous Lord's Day the five people in that car

had heard me preach on Romans 8:28. Either I had to practice what I'd said or deny everything. Almost desperately I began to sing the "Doxology" so the strains of "Praise God from whom all blessings flow" mingled with the bump, bump, bump of my disintegrating tire and battered rim as we jolted across the bridge.

Later I was amazed at how literally God's five "all things" worked out in this instance. I had already benefited from the discipline of having to trust God and accept His will, but there was more to come after I had made my apologies at the conference and brought my message. After the service I was approached by a man with a question about what size tires I used on my car.

"You know," he said, after I had told him, "I have a brand new tire, tube and rim of that size at home in my garage that I don't know what to do with. Just come around and get it!"

Now don't misunderstand me. I'm not saying that every time you have a flat tire experience you'll see God's working quite that quickly. But I do say that God has a great and far-reaching blessing for you if you see such circumstances as in His will and accept them as His all-wise provision.

God's Five "All Things"

1. "All things are of God"—II Corinthians 5:18
2. "All things are for your sakes"—II Corinthians 4:15
3. "All things work together for good to them that love God"—Romans 8:28
4. "In everything (or all things) give thanks: for this is the will of God in Christ Jesus concerning you"—I Thessalonians 5:18
5. "Giving thanks always for all things"—Ephesians 5:20

✦ But to do this you must first be very clear in your thinking about God's purpose. What is His supreme desire for you in this year ahead? It is that right now, here in this world, you be made more like the Lord Jesus Christ. "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son" (Rom. 8:29).

Sometimes we think that God's first concern is how much we can do for Him—how many sermons we can preach, how many classes we can teach, how many souls we can lead to the Lord or how much we can give Him. But God's first purpose is that we ourselves should be transformed to be like Christ.

There is only one way that a man can be made like the Lord Jesus Christ: it is by "looking unto Jesus the author and finisher of our faith" (Heb. 12:2). Salvation comes when a man looks to Christ on Calvary. When he believes that Christ died for his sins, that He was buried and rose again, and confesses Him as Saviour, God saves that man for Jesus' sake.

So far as his judicial standing before God is concerned, the new-born babe in Christ is cleansed from all sin's guilt and is seated with Him in heaven victorious in all things. "But God . . . hath quickened us together with Christ . . . and hath raised us up together, and made us sit together in heavenly places in Christ Jesus" (Eph. 2:4-6).

But what Christian feels that he has defeated all that is of the world, the flesh and the self-life? As the believer

Only if you understand God's purpose for
His people will you see purpose and pattern
in these petty but wearing irritations
He permits to come your way

er and the Self-life

learns that the old self-life was put to death on the cross of Calvary, however, and relies on the undwelling Holy Spirit to live the Christ-life in and through him, God's purpose of conforming him to the image of His Son is carried out.

Sometimes the extent of this transformation is almost unbelievable. I think, for example, of the president of our men's Bible class. For years he was a Christian, but a defeated one. All his life he had been known for his quick temper. It would flare up at the drop of a hat—the kind of hot, fierce anger which knocks a man down first and talks things over later on.

But as Bill grasped the truth that his old self had been put to death on the cross and that the Holy Spirit was now within to take over as often and as completely as he would let Him, he became a changed man. Today I doubt whether there is anything you could do to him that would make him lose his temper.

How did Bill's self-life die and the Christ-life take its place? God kept putting him into irritating situations until he discovered the truth of Galatians 2:20 in his own life: "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me."

What took place in Bill's life can be accomplished in your life—and this is what God wants to do. Your "I" must be crucified, and then the life of Christ must live in and through you. As worry, fretting, discouragement, temper, bad habits or other sins of the world, the flesh or the self-life allure you, stop a moment and say, "I am crucified to that, Lord Jesus, because of Calvary. And now, Lord Jesus, You live my life for me. I know You do not worry. You cannot fret. You can have no bad habits. You take over."

Will He help you? Beyond the shadow of a doubt. And one of the things He will do consistently is put you into situations which will force you to die to your old self so the Christ-life may take over. "For we which live are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh" (II Cor. 4:11).

✦ ONLY as you understand these things will you be in a position to understand some of the circumstances in which you will inevitably find yourself in the coming months. And only then will God's five "all things" come to have their full meaning in your life. For God will engineer the circumstances surrounding your life in such a way that the unlikenesses to our Lord Jesus Christ are worked out of your life. He will use the sandpaper of others to rub off your unlikenesses to Christ.

He may do this by means of your associations. At the office



Your "sandpaper situation" may exist within the home. Lambert photo

or shop He may put a neat, tidy, meticulous worker next to one who is careless and untidy. One man will keep his books and papers in perfect order. But the man next to him will keep his desk piled high with unsightly litter. The one man will always be tidying up; the other will be adding to the disorder and confusion.

Or a neat and painstaking mother will be given a husband and children who will not hang up their hats and coats. Company comes and there's not a chair to sit on. Books are piled on one chair, papers on another; mail is scattered all over the table. If this is your experience, don't blame your dear ones. It is the Lord who has planned it so. He wants to see you die to the self-life that keeps you from His best.

God will take somebody who is fast and clever and put him with someone who is slow and plodding. The fast person rushes through his work. The slow one takes his time; if he doesn't get done today, tomorrow is all right. The fast one gets aggravated because he can't speed the slow one up. The slow one is irritated because he thinks the fast worker is pushing him around.

The Lord may put the hard worker with the lazy one. Feelings get hurt, if nothing else. But "Give thanks always for all things."

The warm, loving nature is often put with the human icebox. The weakling is put with the strong. The noisy one is placed so he rubs the quiet person. The talkative one finds himself with "Silent Jim."

✦ At school the wakeful roommate gets the sleepy one. One wants the light out early; the other wants to read or study until the wee, small hours. One wants to get up at 4:00 A.M.; the other wants to sleep late. They have to live together for a whole semester, but at least one of them has to die and let Christ live His life if there is to be peace in the room.

Many missionaries never go back for the second term because they are too much alive. Their "I" never died. If



*God will put you where you have to die to
self, that the Christ-life may take over*

this lesson were learned earlier, so they would recognize the hand of the Lord and could go to the field immune to the sandpaper of opposites, there would be more veteran missionaries on the field.

If I haven't yet mentioned the thing that irritates you, you put it in. Remember a dead person can't be irritated. The Lord will work out His purpose in your life. He will make you die to give you victory in Christ's life.

♦ God has other kinds of sandpaper. Discouragement and frustration are a mighty pair. Often God will let you go down to the very depths of despair, that you may cease to lean on the old "I" and know the joy of resting in Christ.

And be careful how you pray. One woman in my congregation prayed for patience. Then a few days later, in surprise and distress, she told me of the tribulations that God had

sent her way. But God's Word says that "tribulation worketh patience," (Rom. 5:3), and God was merely working out His purpose in her life. Why should you not pray for tribulation? The Lord will send it because He wants to make you patient.

How mindful will you be of God's purpose for you in 1957? It is a far more glorious purpose than mere success or blessing or joy or service.

If you want God's purpose to be realized in you this year and for your life on earth, live each day with the realization that "all things are of God," that "all things are for your sakes," and that "all things work together for good." Then be ready "in all things" to give Him thanks.

Pray that the Lord will teach you to die that Christ may live as you reckon all things—the disappointments, the discouragements, the tribulations, the carelessness of others, their haste or slowness or whatever may grind or irritate—to be for your good and for God's glory. **END**



Hidden Harvest

KAY L. HALLIWILL

The invitation was given —
The response? That day there was none.
It appeared, at least to the pastor,
That not a soul had been won.
And after the crowd had departed
His spirit with care was fraught,
Because he knew not of the blessing
His faithful message had brought.

He knew not of burdens lifted
From hearts that were heavy with care;
Knew not of the mother, encouraged,
When her child was remembered in prayer;
Nor of friends avoiding each other
Because bitter things had been said,
Who vowed in their hearts amends must be made
When they heard the Scripture read;
Of the vagrant who entered the service,
Knowing that he was a slave
To sin, who deterred, and determined
To shun a suicide's grave;
Of the hope which some word in the message
Had brought to a serviceman's wife,
As she paused in the midst of the worship
To offer a prayer for his life;
Or the spell of his apt illustration,
Which inspired new zeal in a youth
Preparing the way for some future day
When he too would preach the truth.

Heaven alone will determine
The results. When God's Word, unalloyed,
Is proclaimed by His faithful servant
It shall not return to Him void.

Excavators were busy
in many parts of the Middle East
during 1956. Here
is what they found.



The ruins of Shechem (Tell Balatah), taken from the slopes of Mt. Ebal by telephoto lens. Drew-McCormick Archaeological Expedition



Dr. Joseph Free and son measuring walled street in ancient Dothan, used in the days of Elisha. Wheaton College Archaeological Expedition

The Year in Bible Archaeology

By Howard F. Vos

*The archaeologist's spade is digging into the
dust of millenniums, and with every spadeful
Bible history is confirmed.*

LAST year, in spite of Middle East turmoil, archaeologists in Bible lands launched enough expeditions into the past to make it one of the biggest years in the history of Bible archaeology.

Against a backdrop of political songs in praise of Egypt's president, Abdul Gamal Nasser, G. Ernest Wright sunk his pick into the mound of ancient Shechem. While the UN still worried about the hundreds of thousands of Arab refugees displaced in 1947-48 by the State of Israel, Joseph P. Free employed some of them to dig at Dothan (in Jordan). Ironically, they cleared part of the streets of Elisha's day, when Hebrews controlled the area.

As Nasser stirred a hot political kettle in his effort to get funds for Egypt's new Aswan Dam, Oriental Institute Egyptologists copied inscriptions from walls of buildings that will be inundated when the dam is completed. These and a half

dozen other projects add up to a rather impressive record for the men and women who last year cut slices from the "layer cake" civilizations of the Near East.

Detailed reports usually are not given for a year or more after a season of excavation has been completed. But preliminary statements on some of the 1956 projects have been obtained for this article. Descriptions of others will be included in archaeological news summaries for future issues of MOODY MONTHLY.

Some other archaeological expeditions to the Near East in 1956 are not included—either because they do not relate to Bible archaeology or because the writer has not been able to get information concerning them.

♦ The excavation most widely reported in the public press during the year was at El-Jib, Jordan, about eight miles

north of Jerusalem. Archaeologists working there represented the University of Pennsylvania Museum and the Church Divinity School of the Pacific, Berkeley, Calif. Dr. James B. Pritchard of the Divinity School led the expedition.

Only rarely do excavators find an inscription bearing the ancient name of the site on which they are working, but such was the good fortune of the El-Jib expedition. This was Gibeon, mentioned forty-three times in the Bible and described in the book of Joshua as "a great city . . . one of the royal cities" (Josh. 10:2).

Gibeon, one of the larger cities yet discovered in Palestine, was found to spread over sixteen acres. A thick wall surrounds it, ten feet wide over most of its length, although the wall was enlarged at vital points to a width of twenty-six feet and was fortified with towers.

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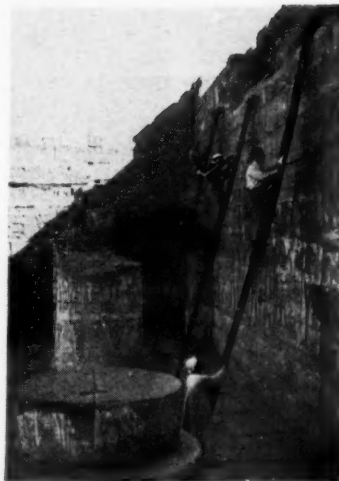
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Copying inscriptions from walls of temple of Rameses III. Oriental Institute

Also laid bare were parts of the city's water system. To the archaeologists, the most spectacular discovery in ten weeks of digging was a circular pool cut out of solid rock and large enough to contain a three-story house. Excavators believe this pool was the one mentioned in II Samuel 2, the scene of the battle between the men of Abner, captain for Saul's son, and the men of Joab, captain of David's forces.

♦ A few miles north of Gibeon lies Biblical Shechem (Tell Balatah). Here in August a team of archaeologists representing Drew University and McCormick Theological Seminary, in affiliation with the American Schools of Oriental Research, began a projected five-year program of excavation, with Dr. G. Ernest Wright of McCormick in charge.

Next to Jerusalem and Samaria, this ancient city of Shechem, standing guard between the mountains of Ebal and Gerizim, has perhaps the most interesting and important history of the Biblical cities of Palestine. It was here where Abraham first encamped when God called him out of Ur of the Chaldees (Gen. 12:6) into the land of Canaan.

A German expedition did a great deal of digging at Shechem in 1913-14 and in 1926-27. But the site has had to be redug in order to learn its secrets and properly date what was previously found. Work in 1956 began with the excavation of the east gateway of the city.

Findings at the site shed light on at least three Bible references. First, the temple of the God of the Covenant (A.V. "god Berith") mentioned in Judges 9:46 still exists. This is the largest temple in pre-Roman Palestine. Second, I Kings 12:25 records that Jeroboam I, first ruler of the Northern Kingdom, made Shechem his capital and fortified it. Some of Jeroboam's hasty and rather poor repair of the old ruined fortifications



Steps leading to pool of Gibeon, where Abner and Joab fought. Senig photo

was found. Third, Solomon's official in Ephraim, mentioned in I Kings 4:8, was stationed in Shechem, according to Dr. Wright, and probably it is the ruins of the royal granary which lie near the temple.

In concluding his report on the excavation, Dr. Wright observes: "The most unusual object discovered was a rare coin from Macedonia, dating ca. 500 B.C., the earliest coin thus far found in Palestine."

♦ NEAR the Israel border in Northern Jordan are the ruins of the ancient town of Dothan (Tell Dotha). Here Dr. Joseph P. Free led the Wheaton College Archaeological Expedition in its fourth season of excavation. In Scripture, Dothan figures prominently in the lives of Joseph and Elisha (Gen. 37:17; II Kings 6:13). This year's work was concentrated in two areas of the twenty-five acre mound.

"In the first area," Dr. Free says, "we found the walls, the rooms, the houses, and the little streets and the other remains from the days of Elisha, about 850 B.C., and in the next lower levels the remains from the days of King Solomon, about 950 B.C."

"In these levels, from the general period 1000-800 B.C., we found quantities of ash and charred wood, which indicated the destruction of the city by fire right in the period when the Bible refers to the invasions of the Syrians and Assyrians from the north. A small skeleton, crushed by one of the large building stones in the destruction of the city, gave more evidence of violent destruction at ancient Dothan in the time of the kings of Israel."

The second area proved to contain an Arabic building that was in use 1200-1400 A.D. Constructed around a courtyard thirty by forty feet in size, the building contained twenty-five rooms.

In the far north of Israel, almost under the shadow of Syria's guns, archaeologists found the remains of ancient Hazor (modern Tel el Qedah). Hazor was the capital of the Canaanite kingdom conquered by Joshua when the Israelites came into Palestine at the end of their wilderness wanderings (Josh. 11:1-13).



Scene at excavations at Hazor in Upper Galilee. Ravaged in 13th century B.C., the city was rebuilt by people of Israel, then razed again in 8th century. Israel Tourist Office

Here last year the able Hebrew University staff under the leadership of Yigael Yadin, chief of staff of the Israeli army during the Arab-Israel hostilities of 1947, conducted a second season of excavation. Financed by a quarter million dollar grant by James A. Rothchild, this team may well make Hazor the most thorough excavation in Palestinian archaeological history. Reports on this excavation are still forthcoming.

We must also await further information on excavations at Jericho and Diban and explorations in the Negeb. At Old Testament Jericho, Kathleen Kenyon again supervised the British School of Archaeology dig. Most discoveries were made in the levels dating before 3000 B.C.

♦ To the southeast of Jerusalem, in ancient Moab—the high, rolling plateau which lies just east of the Dead Sea—William H. Morton of the Southern Baptist Theological Seminary led a joint excavation by the Seminary and the American School of Oriental Research. Discoveries there should throw light on the period when the kings of Israel controlled that region.

In the Negeb, a triangular wedge of land in the south of Israel, formerly a desert region, Dr. Nelson Glueck, president of Hebrew Union College in Cincinnati, conducted another season of exploration last summer. Under the auspices of Hebrew Union College and the Louis M. Rabinowitz Foundation, Dr. Glueck has sought to make a complete study of the area.

To date, well over 225 ancient settlements have been found in this supposedly desert area. As modern Jews moved to the area they discovered the conservation techniques employed by the ancients, and so have found it possible to live here. Here also, pin-pointing the dangers an archaeologist faces in the Near East, Dr. Glueck was fired on by Arabs last July. He escaped unharmed.

The Oriental Institute of the University of Chicago was one of the busiest archaeological organizations during 1956. After thirty-five years of research and tabulation, the Institute published the

first volume of its projected Assyrian dictionary. More than twenty more volumes are planned. This project will provide scholars for the first time with an effective tool to decipher the countless thousands of Mesopotamian clay tablets, many of which have a direct bearing on Bible study.

As was said at the beginning, the Oriental Institute Epigraphic Expedition busied itself during the 1956 season with copying inscriptions from monuments and walls that will be inundated when the new Aswan Dam is completed. Moreover, this group (under the leadership of Dr. George R. Hughes and Dr. Charles Nims) worked at the temple of Rameses III (who ruled about 1200 B.C.) at Luxor, Egypt. Over the years the Epigraphic Expedition has copied inscriptions very important to the understanding of Biblical backgrounds.

For example, co-operating with the Bagdad School of the American Schools of Oriental Research, the Institute excavated at Nippur in Southern Iraq. Here, under the leadership of Richard C. Haines, the expedition centered its attack on the great temple of Inanna, Sumerian goddess of love and warfare.

Here also it was learned that over the centuries seven temples had been built. Of particular interest to the Bible student is the temple of the Ur III level (about 2000 B.C.), which dates back to the lifetime of Abraham. This structure serves to illustrate Joshua 24:2, where it is said that Terah, the father of Abraham, served other gods.

One obtains some idea of the great size of this Ur III temple in that, though the excavated area approximated sixty-five by forty-eight yards, it covered little more than a third of the original area.

So much for 1956. Although in the Near East cold war turned into a hot war, which at this writing seems to be slowly cooling again, the heroes of pick and spade are cautiously making plans for 1957. Some still hold ship reservations in the hope that a UN "deep freeze" will quiet the area by sailing date. They may have the answer to that question by the time this article is in print. **END**

CONSIDER HIM

Olive Wyon

In prayer it is far more important to turn our minds to Christ than it is to think of self. These three meditations are intended as "pointers" to help our prayers become Christ-centered—to make him live in our hearts. The subjects are Jesus in the Upper Room, in Gethsemane, on the Cross—supreme events of the Crucifixion. An introduction on meditation is included. **\$1**

A SIMPLE GUIDE TO PRAYER

John Underwood
Stephens

Anyone who can breathe can pray. Yet there are many of us who *want* to pray, who *need* to pray who do not know *how* to pray. It is for these people that this book is intended—for the individual who seeks closer communion with God through a richer life of prayer. The content of true prayer is here explored in depth. The beginner is shown when and how to pray, and prayer is revealed as vital and enriching for all who understand and practice it. **\$2**



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The Preacher in Our Modern World

By WILLIAM FITCH

"The Preacher in Our Modern World" is a restatement of the author's message at one of two special meetings for ministers held in connection with the Mid-America Keswick Conference in Chicago last October.

☆

ANY a time I've wondered what Soren Kierkegaard, great Danish philosopher of a century or more ago, would have said about the Christian church of today.

For his own generation he gave this as his verdict: "Christendom has accomplished one great victory—the destruction of Christianity. We are all now Christians in Christendom. Nowadays, not a word is breathed about spiritual tribulation, because religion is not a serious matter. The fundamental misfortune of Christianity is clearly Christendom."

You and I live and work in a time when many of the fundamental Christian distinctions have become blurred.

On the American continent churchgoing has become popular, the socially accepted thing, a testimonial to position in the community.

The New Testament cleavage between the church and the world has in a large measure been forgotten. The church, while still bravely confessing that her citizenship is in heaven, has become less and less like an alien in a hostile community and more and more adept at singing the Lord's songs in a strange land, while feeling quite at home.

In many respects, the cleavage today between the church and the world is a cleavage between two types of secularism, the only difference being that the secularism of the church still retains the tattered remnants of a Christian background.

It is within this context that you and I, who have been ordained to the office of the holy ministry and who want to be faithful to the full Biblical revelation,

are called to work. One gifted commentator on modern society has said that "the Christian faith has been reduced, in this generation, to a ballet of bloodless categories."

If that is true, we must see to it that our witness is not that of second-hand religion or borrowed theology. We must discover a thrilling sense of immediacy, a directness of touch, a spiritual drive and a passionate concern for the souls of men, which only personal encounter with the living Christ can give.

"I came into the town," wrote John Wesley in his journal, "and offered them Christ." That is our high calling. That is the Christian preacher's job in the modern world.

In his book, *Heralds of God*, James S. Stewart addressing his brothers in the ministry says: "Your task is to confront the rampant disillusionment of the day, and smash it with the cross of Christ, and shame it with the spendour of the

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That spiritual impetus which is so much needed

in the ministry can only come through

personal encounter with the living Christ.

resurrection." In trying to learn how best we may discharge this task I want to suggest five things which seem to me supremely relevant, and which, for myself at any rate, have proved to be guiding lines of policy and discipline.

♦ The church of Jesus Christ will always be contrary to the spirit of the age.

The preacher in the modern world dares not underestimate the reality of evil. His eyes must be wide open to the true conditions of the world in which we live. He must never forget that that world is the same world which once crucified the Lord of Glory. Its only answer to Christ is Calvary.

Has the heart of man changed since then? If we accept the Biblical verdict there will be no doubt about our answer. "The heart is deceitful above all things, and desperately wicked" (Jer. 17:9).

The terrifying realism of the Bible leaves us in no doubt as to the twentieth century's reaction to the Son of God.

*We want no living Christ, whose truth
intense*

*Pretends to no belief in our pretense,
And, flashing on all folly and deceit,
Would blast our world to ashes at our
feet.*

If this is the true attitude of the world to God and His grace, if the world in this generation is antichrist in spirit, as it has been in every other generation, will not the church—if she is truly the church—be contrary to the spirit of the age? Yet how pathetic have been our efforts to accommodate to our age!

We import the idioms of the world into our music, into our programming, into our finances, into our fellowship. We imagine our preaching is better supported by quotations from modern poets or illustrations from the latest novels. We play down the great scriptural affirmations about man and his sin. We gloss over the categorical imperatives of the Sermon on the Mount. We avoid declaring the absolute dichotomy which exists between the kingdoms of this world and the kingdom of God.

In all these ways and many others we show how forgetful we have been of this truth: the church of Christ was never meant to feel at home in the world. Said our Lord: "If the world hate you, ye know that it hated me before it hated you" (John 15:18).

You and I as pastors should recognize

it as a first principle of our ministry that the true church will always be contrary to the spirit of the age.

♦ The reproach of Christ will therefore be an acid test of the disciple's faithfulness.

Paul speaks of the ceasing of "the offence of the cross." None of us would be truly human without a natural desire that we and our message should be approved by men. It is quite impossible, however, to preach Christ faithfully without saying a great number of things that sting the natural heart of man and rouse it into opposition and rebellion.

Wherever we go we will meet with the preference of men to hear what G. K. Chesterton described as "one solid and polished cataract of platitudes flowing forever and ever." To refuse to meet that preference is to accept the offence of the cross.

What is the offence of the cross? Let me remind you how our Saviour in His temptation in the wilderness accepted the cross. He refused to satisfy Himself. He refused to use the spectacular in order to further His ministry. He refused all accommodations with the spirit of the age and every age when He insisted that the will of God was sovereign in all things.

The devil will attack at every level. He will look for a vulnerable spot in things material and financial. He will persuade us to follow the glittering and the glamorous line to further gospel ends. He will woo us away from our first love of Christ to ecclesiastical preferment and community prestige.

I would again remind you that only in the measure in which we share the fellowship of our Saviour's sufferings will we know the power of His resurrection. May it not be said of any one of us that "the offence of the cross has ceased."

♦ The way of prayer is the way to power.

When our Saviour came down from the mount of transfiguration He found His disciples with the father of the demoniac boy. The father came to Him and said, "I brought him to Thy disciples and they could not cure him."

Later, when at the Lord's rebuke the demon departed, the disciples came to Jesus and said, "Why could we not cast him out?" To this our Saviour replied, "Because of your unbelief. . . . Howbeit this kind goeth not out but by prayer

and fasting" (Matt. 17:14-21.) I would emphasize the need for re-evaluating the place of prayer in our ministry. I should not be surprised if the Lord as He looks into our hearts sees that that is our greatest sin—the sin of prayerlessness. If that be so, we must come to the Lord with this cry on our lips: "Lord, teach us to pray." May I suggest to you some of the ways in which we will learn "to pray?"

First of all we will learn to *pray alone*. William C. Burns, one of Scotland's greatest preachers and one of China's greatest missionaries, wrote his sister thus: "The great fundamental error, as far as I can see, in the economy of the Christian life which many (and alas! I for one) commit, is that of having too few and too short periods of solemn retirement with our gracious Father and His adorable Son Jesus Christ." Like our Master we will try to steal away from the busyness and the pressures of many duties to be alone with God.

In the school of prayer we will also learn to *pray together*. We lose a great deal of spiritual effectiveness simply by not setting ourselves to create occasions for united intercession. Special grace is promised to two who agree together. Where two or three meet together, there is the Master. It is good to have a friend with whom you can pray. It is good to have a group with whom in perfect openness you can seek the throne of grace.

We will also learn in this school to *pray always*. Prayer isn't something that we do, and then stop doing. If we are really praying we carry our prayers with us wherever we go. It is a discipline. It is an art that can be learned. Whenever a thought comes to you, that thought can immediately be translated into prayer. In this way you begin to fulfill our Saviour's commandment that "Men ought always to pray and not to faint."

Real prayer also will mean *praying through*. What does that mean? It means praying past the saying of prayers. It means praying past praying. It means praying past unanswered prayer. It means timeless prayer. It means definite prayer. It means prayer in the will of God. It means praying the prayers that God Himself has inspired. It is the prayer of faith.

I speak to you not as one who has already attained, but as one who has glimpsed something of the horizons of this kind of prayer. I believe that the

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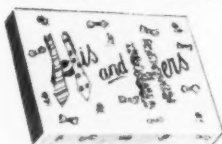
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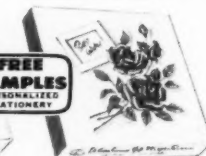
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tion, give its name

supreme need of the ministry is for
prayer like this.

♦ THE Word must rule the church.

Two centuries ago, George Whitefield
preached on the duties of a gospel min-
ister. "You'll never preach with power
feelingly," he said, "while you deal in
a false commerce with truth unfelt. It
will be but poor, dry, sapless stuff—your
people will go away out of the church as
cold as they came in. For my part," he
cried, "I would not preach an unknown
Christ for ten thousand worlds. Such
offer God strange fire and their sermons
will but increase their own damnation."

When the Word is preached like this
something always happens. The true
Word never returns void. It always pros-
pers abundantly. When the Word rules
the church it makes its own highway.
When the Word is honored, it opens up
undreamed-of possibilities in minister-
ing.

Therefore I say to you, "Preach the
Word," and the excellency of the power
will be seen to be of God and not of us.
True edification of the saints will result
and the Lord alone will be glorified.

♦ THE Holy Spirit alone can glorify the Son of God.

It is His delight to do this. It is His
ministry. What's more, I believe He
longs to do that through every preacher
of the gospel. This is not a question of
gifts; this is a question of grace.

When you and I confess that "Jesus
Christ is Lord to the glory of God the
Father," there and then is the anointing
of the Holy Ghost. It is this endowment
which will make our words mighty. I
pray that we may all increasingly and
unceasingly let ourselves be possessed by
the Spirit of God in order that in us and

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Isaac Walton described John Donne in
the pulpit of St. Paul's: "... preaching
the Word so, as showed his own heart
was possessed with those very thoughts
and joys that he laboured to distil into
no others."

May this be the delight of all our hearts
as we face the world again in company
with the Lord. **END**

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It will give strength to meet bravely any disappointments and adversities
as they come.

It will make us conscious through the day of the attending presence of a
divine Friend and Helper.

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It will reinforce the influence and work of the church, the church school,
and agencies helping to establish the Christian ideal throughout the world.

It will encourage other homes to make a place for Christ and the church.

It will honor our Father above and express our gratitude for His mercy
and blessing.

—Christian Digest

SERMONBUILDERS

The Fulton Street Prayer Meeting and the Great Revival

By Wilbur M. Smith

A glimpse of the literature surrounding
the noontime prayer meetings of a century
ago from which came the Great Revival of 1858

It is not without significance that the evangelistic campaign of Billy Graham and his party to be launched in New York City in April of this year 1957 should occur exactly one hundred years from the initial meetings of the most famous gathering for prayer known in American history, if not the history of English speaking people—the Fulton Street Prayer Meeting.

In these columns I do not want so much to discuss the prayer meeting itself as the literature it precipitated, though an introductory word about the prayer meeting will be necessary.

The basic volume for understanding the direct origin and early development of this remarkable gathering is found in a work entitled, *The Noon Prayer Meeting of the North Dutch Church, Fulton Street, New York*. The author was a pastor of the Reformed Protestant Dutch Church in New York, Dr. Talbot W. Chambers, who was assigned by the executive committee of the Board of Publication of the Reformed Protestant Dutch Church to write the official history of the meeting.

As we shall see in studying this literature, some of the most distinguished clergymen of the eastern part of the United States not only enthusiastically participated in this revival, but also felt under obligation to write books about it. Our more distinguished clergymen today seem to shun producing this type of literature.

Dr. Chambers, for example, was president of the executive committee of the American Tract Society during the last four years of his life, was editor of the *Presbyterian and Reformed Review*, did the translation and editing of the volume on Zechariah in the Lange series of commentaries, translated the volume on I and II Corinthians in the famous Meyer series of commentaries on the New Testament, and was a member of the Old Testament Committee of the American Bible Revision Committee, (the only pastor on the Old Testament Committee).

♦ THE Fulton Street Prayer Meeting may be said to have begun because of a more or less distressing situation that increasingly prevailed in the North Dutch Church of Fulton Street. There was a time when this great edifice had been crowded with worshippers at every service, but in the middle of the last century the neighborhood had undergone a considerable change, forcing a number of famous churches, such as the Broadway Tabernacle and the Brick Presbyterian Church, to move farther uptown.

The Consistory of the Fulton Street Church felt that instead of moving they ought to begin a more vigorous evangelical effort in their changing community. As part of this

program they employed as a parish visitor and personal worker a layman by the name of J. C. Lanphier who, upon being appointed to this work in July 1857, resigned his employment in secular business. Lanphier divided his field into districts and began to regularly visit from house to house calling upon every family and as far as possible each individual, leaving invitations at the homes of those who were not identified with other churches. Dr. Chambers, referring to these early evangelical efforts, said:

Although the efforts of the Lay Missionary had been followed by the gratifying results already referred to, yet it is not to be supposed that his duties were easy, or his best endeavors always successful. On the contrary, he experienced frequent discouragements, and sometimes had his faith sorely tried and his hopes painfully frustrated. But on returning to the room in the Consistory building which he usually occupied, he was accustomed to spread out his sorrows before the Lord, and seek fresh supplies of grace and zeal by communion with Him who is invisible.

Nor was he disappointed. Waiting upon the Lord, he renewed his strength; calling upon God, he was answered. His own soul was cheered and refreshed, and he was enabled to set forth upon his daily rounds with a quickened sense of the Divine favor, and a heartier assurance that his labor would not be in vain in the Lord.

This fresh, personal experience of the blessedness and power of prayer suggested to Mr. Lanphier's mind that there might be others, especially those engaged in business, to whom it would be equally pleasant and profitable to retire for a short period from secular engagements and engage in devotional exercises. This seemed the more feasible, because it was the custom in many mercantile and manufacturing establishments to allow to their operatives the hour between twelve and one o'clock for rest and refreshment. This period is also appropriated to the same purpose by carmen, porters, and day laborers of every description.

It occurred to Mr. Lanphier that if the exercises were confined strictly to the hour, if they were suitably varied by singing and by occasional remarks as the feelings of any brother should prompt him, and if it were under-

In the Study

By WILBUR M. SMITH

OTHER FEATURES

- ▶ A Further Word on the Dead Sea Scrolls
- ▶ Additional Literature on Cults

Correspondence relative to "In the Study" should be addressed to Dr. Wilbur M. Smith, Fuller Theological Seminary, 135 N. Oakland, Pasadena, Calif.

January, 1957

The Jews Are Still Seeking

Romans 11:7

The Jews are a seeking people. Whatever friend or foe may think about them, this must be recognized by all, that at the heart of Jewish life there has always dwelt a hunger after righteousness, and that through the centuries the Jews have been a questing people. It is true that, lacking the necessary faith, they have fallen lamentably short of their goal, but it can hardly be denied that they have made a decided effort to reach it. "Israel, which followed after righteousness" (Romans 9:31), one of St. Paul's trenchant characterizations of his nation, has all the tragic memory of lost horizons clinging to it. But the horizons are still there; it is only the vision of them that has been obscured; and across those horizons Jesus the Messiah is gradually but surely making His triumphal return to Jewish thought and life.

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stood that no one was compelled or even expected to remain the whole time, but that all were at liberty to come and to go just as their engagements or their inclination led them, that a meeting so free, so popular, so spontaneous as it were, might meet with favor and be a means of good.

Accordingly, he consulted with the Committee of the Consistory and others. Although none of these were so sanguine and hopeful of good as himself, they cheerfully acquiesced in the arrangement.

No one at that time thought of holding the meeting every day: it was supposed that a very desirable point would be gained, were men induced only once a week to interrupt the current of secular pursuits, and turn aside in the middle of the day to seek God in the exercises of prayers and praise, and stir each other's souls by brief, fervent exhortations.

At twelve o'clock on the 23rd of September, 1857, Mr. Lanphier opened the door of the upper room of the third story of the Consistory building for this initial prayer meeting. "After a half hour's delay, the steps of one person were heard as he mounted the staircase. Presently another appeared and another, until the whole company amounted to six.

On the following Wednesday, the number increased to twenty; a week later to forty. Soon there was such a widespread interest in the prayer meeting that Mr. Lanphier felt led to arrange for a noon prayer meeting every secular day of the week. From that time on, for nearly one hundred years, the Fulton Street Prayer Meeting met every weekday of every year, with the single exception of New Year's Day.

One of the strict rules was that the

meeting would begin exactly at twelve o'clock and close at exactly one o'clock. No one was allowed to speak or pray for more than five minutes, and prayer was to be emphasized rather than speaking. Each meeting began with a hymn and reading of the Scriptures. Controversial matters were not to be introduced. Men (and sometimes women) who came to the meeting to parade their gifts were in one way or other taken care of.

Chambers himself admits:

Exhortations have been delivered which had nothing but fervor, and sometimes not even that, to recommend them; and prayers have been offered so ambitious and rhetorical in style and tone as inevitably to make the impression that they were intended rather for the ears of men than for God's. But in general such departures from propriety have been few.

It was not long before prayer began to be uttered for a great revival. Dr. De Witt, senior pastor of the Collegiate Church, at a later meeting remarked that prayer began to be offered

... that this union Prayer Meeting most earnestly request the ecclesiastical and missionary boards of all denominations of Christians throughout the country and in other lands, at their fall meetings, to set apart a day during their sessions to be spent as a day of special prayer for the outpouring of the Holy Spirit, and the revival of the work of God in all our churches of every denomination of Christians, that millions ready to perish might be saved.

A similar stirring of longing for revival was communicated to Dr. De Witt from Dr. Plumer of the Western Theological Seminary in Pittsburgh.

For Special Prayer

These prayer requests are given so that readers may have a part in this important world-wide ministry.

CHILDREN'S HOMES—Boys and girls in such homes need the love and care of those in charge. Above all, they need to come to know the saving power of Christ. A great responsibility is placed on the Christian workers in these homes.

INDIANS IN LATIN AMERICA—There are still many tribes untouched by the gospel message. The need is for more open doors into these vast jungle areas, more qualified workers, and for the safety of those seeking to do this type of work.

CHRISTIANS IN POLAND AND HUNGARY—It is hard to know what course the events in these countries will ultimately take. Those who know Christ will undoubtedly be called upon to continue to endure much persecution because of their faith and should be upheld in prayer.

MISSIONARY WORK IN PAKISTAN—This is the largest Moslem state in the world. Out of a population of 80 million, there are only about 300,000 Christians. There is an encouraging word that the church is slowly growing in spite of many obstacles.

THE PRESIDENT, CABINET AND CONGRESS—Policies formed in Washington affect not only our American way of life, but those around the world as well. They need our continual prayer.

FAR EAST BROADCASTING COMPANY IN MANILA—This and other radio stations around the world penetrate into areas not yet touched by missionaries. Much care is needed in planning programs so that the message is simple and clear.

Soon, the room set aside for prayer in the Consistory building was found to be too small for the crowds that were attending. So the second floor was opened; and when that room filled the first floor had to be opened; until the whole great building was filled day after day, week after week, with hundreds of men and women fervently interceding with God for the souls of men.

The spirit of prayer spread across the land and then across the ocean, until literally hundreds of meeting places for prayer were established, within two years after the beginning of the Fulton Street meeting. God sent a far greater revival than these praying men and women had ever thought possible—a revival known in history as the Great Revival of 1858.

The phenomenal contagiousness of revival and prayer issuing from the Fulton Street Meeting is recorded in part in a work by another well-known writer of that time, William C. Conant, who in his *Narratives of Remarkable Conversions and Revival Incidents* (New York, 1858) devoted nearly one hundred pages (357-444) to the Fulton Street Meeting and some of its early consequences.

Within one year after the beginning of the Fulton Street Meeting, revivals were springing up in every state of the Union. In Illinois, 150 towns were touched by this revival spirit; in Michigan, 60; in Wisconsin, 30; etc., etc.

In Chicago, noon prayer meetings were held everyday in the Brick Presbyterian Church at the corner of Clark and Washington, and at the Metropolitan Hall and at the First Baptist Church. In the Metropolitan Hall, day after day, as many as 2000 businessmen would meet for an hour of intercession. In Boston, daily prayer meetings were held at the South Baptist Church, at the South Chapel, at Park Street, at Tremont Temple, and at the Mount Vernon Church.

♦ THE one who wrote most prolifically and most influentially regarding these revivals was a Dr. Samuel R. Ireneau Prime (1812-1885), editor of the *New York Observer* for the last forty-five years of his life, and referred to by Schaff as "one of the most interesting and useful writers of his age and country." Dr. Prime wrote four volumes of the Fulton Street Prayer Meeting and its subsequent influences. The first was *Power of Prayer: Illustrated in the Wonderful Display of Divine Grace at the Fulton Street and Other Meetings in New York and Elsewhere* (pp. 373). This volume appeared in 1859, reached a circulation of over 100,000 copies, was republished in England and Scotland, widely circulated in Wales and Ireland, and was twice translated for French editions.

In many places in America and foreign countries, public meetings were held and chapters read from it

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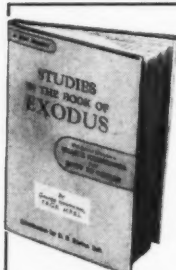
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to quicken the desire and faith of Christians and to encourage them in prayer for the outpouring of the Holy Spirit. In a large number of villages and rural congregations, revivals of religion followed the reading of these remarkable facts.

Five years later, Dr. Prime published his *Five Years of Prayer With the Answers* (Harper and Brothers, New York, 1864). The headings for some of the chapters indicate the contents of the book: "Remarkable Conversions," "Praying Mothers," "Praying Children," "Conversion of Infidels," "Praying Among Soldiers," "Praying Among Seamen," "Prayer on Missionary Grounds."

Ten years later, Dr. Prime published his third volume on the subject, *Fifteen Years of Prayer in the Fulton Street Prayer Meeting* (this time published by the Reformed Church in America, 1872). Dr. Prime tells us here that, in the fifteen years of the history of the Fulton Street Meeting, over 100,000 requests for prayer had been received.

Here is a reference (p. 42) to a volume that I have not been able thus far to identify. He tells us that, in 1858, a

delegation was sent from Ireland to investigate the facts regarding the revival which was sweeping America, and then adds:

They returned to Ireland and published a book setting forth the amazing facts which they had witnessed and of which they had gained information. Their book had a wide circulation. It was scattered broadcast over the land. It roused the spirit of religious inquiry and the spirit of prayer.

In 1882, when he was seventy years of age, Dr. Prime published his fourth volume on this subject, *Prayer and Its Answer Illustrated in the Twenty-five Years of the Fulton Street Prayer Meeting* (1882).

The volume by Matthew Hale Smith, *Marvels of Prayer Illustrated by the Fulton Street Prayer Meeting with Leaves from the Tree of Life*, is a little disappointing because actually only three of these chapters (pp. 7-12) are devoted to the Fulton Street Prayer Meeting, the rest of the book consisting for the most part of a number of brief de-

The Conversion I'll Always Remember

By Walter L. Wilson

THE telephone call reached me in my hotel room. It was a man I did not know, the president of a large manufacturing corporation, but it seems he had been attending my services in one of the churches in the city. Would I like to help a banker who was seeking peace and could not find it, he asked. I assured him that I would, providing the banker himself wanted it.

In a few moments the phone rang again, and my unknown friend said, "Yes, the banker would like to see you this morning at 10:30." He then gave me the name and address.

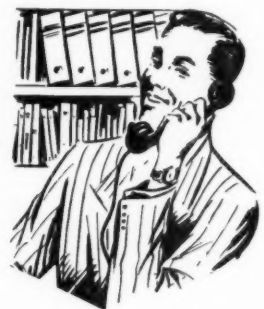
At the bank a guard took me around behind the cages to the private office of the vice president. A number of people were waiting to see this banker, but he left them seated in the waiting section and came into the office where I sat. I could see that he was deeply in earnest.

"You are talking to a man who has sought earnestly and honestly for peace for many years," he began. "I have joined five different denominations seeking peace. I have not found it. I have about given up hope. It seems as though God does not want to give me peace. What can you tell me?"

I took my Bible from my pocket and laid it on his beautiful mahogany desk.

"My friend," I said, "you will never find peace as long as you are seeking it." I paused, and my banker friend slumped down in his chair.

"You are seeking the wrong thing," I



went on. "You want God's gift, but God wants you to take the Giver of the gift. Christ Jesus is the Prince of Peace, and peace is His prerogative. He will not give you the gift unless you take Himself, for 'He is our peace.'"

The banker was listening intently.

"I can assure you," I told him, "that if you will take the Lord Jesus today, trust Him with your soul and heart and life, He will fill your heart with His own peace."

The banker bowed his head at his desk and tears flowed down his cheeks.

"Why did none of these people tell me to take Jesus Christ?" he cried. "I would have taken Him long ago."

Then with my own head bowed, I heard him pray, "Christ Jesus, You are the Prince of Peace! I am receiving You and thank you for the privilege of being Yours. Thank you for the peace that fills my heart."

votional meditations and some answers to prayer in relation to the Fulton Street Meeting.

The best thing in the book is a brief sketch of the founder (pp. 11, 12) and an excellent steel engraving. Someone inserted in my copy a four-page folder regarding the North Dutch Church which carries the information that Mr. Lauphler was still the lay missionary of that church twenty years after the Fulton Street Meeting began.

+ MAY I close with two observations. The most important library on this continent is, of course, the great Library of Congress, an institution which has been exceedingly kind to me through these many years. The greatest single printed tool for all who work in libraries is the vast (232 volumes) *Library of Congress Catalogue of Printed Cards*. And yet, in this great work not one of the four volumes by Prime is listed, though one of them as we have seen sold over 100,000 copies.

This does not mean that these works are not in the Library of Congress, but that they have not been thought important enough to have their titles transferred from the antiquated index cards of decades ago to the standard reference cards of the Library of Congress, which are the only ones included in this *Printed Catalogue*.

Secondly, the Revival of 1858 is the kind of a revival America preeminently needs today: a revival caused by a mighty outpouring of the Spirit of God, on every city and hamlet, from the Atlantic to the Pacific; a time of contrition and confession of sin; a time when waves of prayer will sweep over our land; when noon-day meetings will see greater audiences than Sunday morning services now see; when ministers with even few gifts will speak with a power never before

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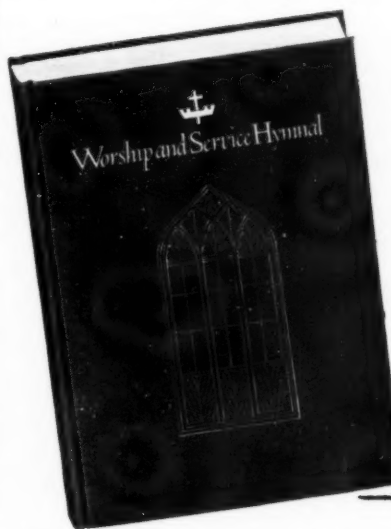
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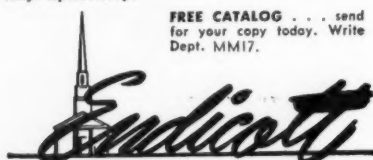
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A Further Word on the Dead Sea Scrolls

INASMUCH as I devoted, last February, almost an entire issue of *IN THE STUDY* to a review of Dr. Burrow's splendid work on the Dead Sea Scrolls, I do not intend to say much more on this subject in the days to come, unless something most unusual should be reported by scholars working on these precious documents.

No greater witness to the total unexpectedness of finding any ancient Biblical manuscripts in the Palestine-Syria area could be conceived of than the words of Sir Frederic Kenyon, for many years director of the British Museum and one of the leading authorities on Biblical manuscripts.

In the fourth edition of his standard work, *Our Bible and the Ancient Manuscripts*, published in 1939, Kenyon wrote as follows: "There is no probability that we shall ever find manuscripts of the Hebrew text going back to a period before the formation of the text which we know as Massoretic," (p. 48). This statement was allowed to remain in the 1948 edition, though already, in 1947, unknown to Kenyon, discoveries had been made at Qumran which would cancel such an assertion.

Incidentally, the Massorites were Hebrew scholars working on the text of the Old Testament, primarily at Tiberias, from A.D. 270-500, and it is this Massoretic text that is found in all extant manuscripts of the Hebrew Bible, the earliest in existence up to the uncovering of the Dead Sea Scrolls being dated somewhere near the tenth century.

Some sober and well-needed words have recently been released by Msgr. Patrick W. Skehan, professor of Semitic languages and literatures in the Catholic University of America, and director of the American School of Oriental Research, Jerusalem, Jordan:

The claim has been made lately that the sufferings of our Lord for the sins of others had been anticipated in the death of a community leader known as the "teacher of righteousness" of the Dead Sea group. The name, "teacher of righteousness," is prepared for by two or

God's Sick Child Prays

OTTO R. MASSMANN

Often the poems which speak most clearly to the heart are forged in the fires of personal experience. Such is the case with the accompanying poem, written by the aged author while both he and his wife were seriously ill. His wife is already with the Lord, and the author himself may be in the presence of His Saviour before these words can be placed in print.

If for my soul's eternal weal,
Lord Jesus, my sick body heal.
If to depart should better be,
Let me, Lord Jesus, sleep in Thee.

My soul and body both are Thine,
Bought with Thy precious blood divine.
Both I commit to Thy protection,
Thou art my Life and Resurrection.

My soul shall live, dear Lord, with Thee
In peace and joy eternally.
This body in that day shall wake
Thy peace and joy then to partake.

Thy will, dear Lord, is always best,
By it I'm surely always blest.
Thine and Thy Father's will are one,
Thine and our Father's will be done. Amen.

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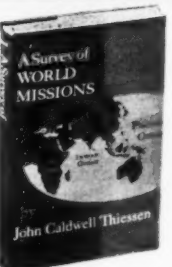
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more passages in the Old Testament, and was understood there by St. Jerome as applying to our Lord.

It is possible, though by no means certain, that the Jewish group in the Dead Sea neighborhood thought of the leader in question as one, perhaps even the principal one, of the various divine messengers in messianic time, to whom their literature refers. That they expected him to rise again from the dead at the end of time, along with all the just, after the manner described in the Book of Daniel, there can hardly be any doubt. But what of the circumstances of his death?

The death of the "teacher of righteousness" is chiefly remarkable for how little anybody can claim to know about it. There are four published texts which have been supposed to refer to it; only two of them certainly do. The first refers to an interval "from the day the teacher of the community was gathered in, until a messiah shall arise from Aaron and from Israel"; the second speaks of a period of forty years "from the day the teacher of the community was gathered in." The word "gathered in" is the word used in the Old Testament for the deaths of the patriarchs Abraham, Ishmael, Isaac, and Jacob. It creates the strongest possible presumption in favor of natural death as opposed to death by violence.

The other texts are in comments on the second chapter of the prophecy of Habacuc. These have in fact to do with the conduct and punishment of a "wicked priest" who made difficulties for the "teacher of righteousness" and his followers.

There is nothing to connect the opposition to the teacher of righteousness with any attack on his person; and whatever the nature of the attack, there is no evidence in the text that it was in fact successful. It is the "wicked priest" who is quite clearly said to have suffered punishment, described as divine punishment, apparently by fatal illness, for his opposition to the "teacher."

This situation has not been changed by any of the unpublished materials which have lately been drawn into the discussion. There is no text extant anywhere which specifies the manner of death of the "teacher of righteousness." There is no suggestion in any text that any value for the salvation of anybody was seen in that death. Those of us in Jerusalem who have seen all the material are most anxious that it appear in print as soon as possible, in view of the untenable claims that have been made for it.

Additional Literature on Cults

SOME additional literature on the cults should have been mentioned in my recent article on this subject.

First of all, I would call attention to a number of booklets by Dr. Louis T. Talbot dealing with these various movements: one on Jehovah's Witnesses, published by Zondervan in 1955, and one each on Anglo-Israelism, Christian Science, Unity, and Seventh-Day Advent-

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Then may I strongly recommend an excellent handbook, *Heresies Exposed*, by William C. Irvine, originally published in England but now available at Moody Press. I do not know anything that contains quite so much accurate information in so brief a space in the area of cult refutation.

A booklet put out by the Good News Publishers, 411 S. Wells St., Chicago, "What These Religions Teach," can also be secured at 60c a dozen.

The cult movement poses a more serious threat to evangelical Christianity each year, and it must be met intelligently and vigorously.

The great things of God are not the things on which there is discord and disunity, but those on which there is general accord and unity among Christians. Because of these, a unity prevails that is deeper than our differences.—Armin R. Gesswein in *Alliance Weekly*

Moody Monthly



Face of Communist leader is prominent, but Christians in China are despised. Acme photo

Today's Church in China

Two Chinese women, natives of Fukien Province, were on their way to join their husbands overseas. Stopping over in Hong Kong to visit friends, they told of the plight of Christians and Christian churches behind the Bamboo Curtain.

There are very few young people in the church, they said. And the Sunday schools are very poorly attended. All the children are indoctrinated with atheism and will not go to Sunday schools. They ridicule their parents and say they are superstitious and foolish. When the nine-year-old son of one of the women was ill and running a high fever, he incessantly shouted, "Arrest the spies, arrest the spies!"

In fact, the younger generation as a whole seems to have gone apostate. No less than 90 per cent of the children of Christians deny the Lord. Some of them, however, do so only because they cannot stand the incessant mental strain of persecution. Moral sufferings which Christians are undergoing are beyond description. For this reason many Christian young people have been compelled to denounce their faith.

Christians have no recognized position in society in China today. They are despised, criticized and attacked. Communist cadres openly announce, "Christians are unfit for the ranks in their thinking, and they have no future. There is no place for them in the party, nor any chance for them in society in general, and their final destiny is being scoured."

Christians are exercising most rigid precaution in what they say, and are attempting to produce perfect results in what they do. Else, they will be brought up at discussion forums to be questioned and put through indoctrination programs.

School teachers must teach atheism. They are expected to tell their students that man was evolved from the ape, and other like things that prick the conscience of the Christian. If they do not conform, they lose their jobs right away.

Christian nurses work under a strain.

As a result of their untiring efforts, patients report their good services, but these reports do not reach the highest authorities of the hospitals. So their daily portion is harsh criticism and attack from their superiors. They seldom hear a word of appreciation, however efficient and faithful their services may be.

Sunday is always the time for various kinds of meetings, voluntary labor for the government and such duties. Rarely can a Christian find time to go to church. But in spite of this situation there are those who hunger and thirst after righteousness, who frequent the church to hear the gospel.

The "Little Flock," is a most popular and influential Christian movement in China. Wang Ming-tao, prominent leader in the fundamental faith, is its founder. He and his assistants have been arrested. Many fear that this may be a foreshadow of general open persecution of the Christian church.

Except for our faith and belief that the resurrected Christ has triumphed over all the power of death, it would be hard to be optimistic about the future of the Christian church in the mainland of China. Pray without ceasing for the Christians and the church in China.

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A carpenter, when a companion questioned the correctness of some work he was doing on a building, pulled out a notebook and looked at it. "I am obeying instruction," he said. "I am not the contractor. I'm just going by the book."

A little later, when he was ridiculing his friend for the latter's refusal to undertake certain work on Sunday, he was surprised to receive his own reply: "I am going by the Book. Someone else is responsible for the final outcome, all I have to do is to obey instructions. If that is the safest way to do when you are building a house, it is the safest way to do when you are building a life."

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OFF the RECORD

by bill pearce



» I wonder what ever happened to that person who first said, "The world doesn't have all the talent"? I'd like to shake his hand, say "amen," and point confirming-ly to a small but musically impres-

sive stack of hi-fidelity, long play recordings available to you.

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A noteworthy item regarding the planning of this album I think bears mentioning. Every one of the nine carefully selected songs and hymns sung in the entire recording—from *For All My Sin to Great Is Thy Faithfulness*—portrays, in order, the progress of Christian fellowship and experience.

I'm just guessing now, but I'd venture to say that these recordings were made in a rather large church sanctuary. They're employing the pipe organ, grand piano and a mixed choral background. This all makes for worthwhile listening. The organ seemed a bit weak volume-wise in certain critical spots, but in general was very good. The accompanying voices were for the most part fine. I thought, with the exception of *Great Is Thy Faithfulness*. The background rather dropped me there. Of course, the minute technical details in this case are negligible compared to the over-all mature, moving sound of Gary Moore's singing. I submit this recording to you with pleasure. (Zondervan Recordings, Station "C," Grand Rapids, Mich.)

» By the way, while we're mentioning exceptional voices and superb quality, let me tell you about a ten-inch LP sent me by the Evangelical Foundation in Philadelphia. It is very unusual in several respects. For instance, it has no commercial label, no record number, no advertising on the back of the jacket. It's rather refreshing to see this.

On listening to the record, I found that the talent speaks for itself. Here's another quality baritone voice—this time it's Anton Marco, former operatic singer. He is accompanied by Robert Elmore, prominent concert organist from Philadelphia. They present with restrained elegance six of the standard much-loved hymns and gospel songs. These include *Day by Day*, *The Sands of Time*, *What*

a Friend, *The Ninety and Nine*, *Ivory Palaces* and two sacred classics, *The Lord's Prayer* (Mallotte), and *Jesu, Joy of Man's Desiring* (Bach cantata).

What satisfaction these two men offer us as they sing and play to God's glory with such expert musicianship and interpretation! I think *Jesu, Joy . . .* is simply great. If I were you, I'd try to obtain this recorded musical testimony by writing to The Evangelical Foundation, Inc., 1716 Spruce St., Philadelphia 3, Pa. I think you'll be glad you did.

» Say—do you like the simplicity of old-fashioned things? I mean things like homemade bread, early American furniture, oil lamps, reed organs, rocking chairs or the old hand pump outside the back door next to the woodpile? You do? Then, I think you'll also gravitate to the sweet, untainted sound of this choral work by the well known **BACK TO THE BIBLE CHOIR** (Singspiration LP 135). Amplified from the amazing microscopic grooves of this twelve-inch LP record twenty voices sing eleven lovely sacred melodies—with no particular fanfare, but with unaffected lack of effort. A pleasant interlude of organ with simple piano complement from time to time reaches the ear and adds to the audio value of the group of songs. The occasional solo parts add freshness to over-all interpretation, but in some cases the voices are not too strong.

I'm glad to see that they included the missionary song, *He Was Not Willing*. The number, *Standing Somewhere in the Shadows* is very nice. I also think you'll enjoy *Jesus, Wonderful Name*, *In Heavenly Love Abiding* and *God So Loved the World*, to name a few. And I think the BTTB chorus would really enjoy having you sing right along with them. Hope you all end in the same key!

» Before I bring this to a close, as a devotee of sacred recordings, I'd like to forward a passing observation—and particularly to any record producers which may be taking a look here this month. I suppose the back side of a record album is an ideal place to bring to the attention of the public the entire series of recordings in a publisher's line. But I've heard it expressed by many listeners that they'd like to know more about the contents of the album. You know—something about the artist, his background, little personal notes, comments on the recording sessions or instruments used, and such interesting items. Actually, it would make the testimony recorded therein more personal . . .

So—as I mark "finis" to this little review of sacred discs and data, I willingly risk losing all originality in the content of the following message. I'd like to take a big breath and wish to you all in bold print—**A BLESSED AND JOYOUS YEAR—AND GOOD LISTENING—IN 1957!**

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INTRODUCING THE EXPANDED TRANSLATION

THE translators of the standard versions, such as the Authorized Version of 1611 and the American Revised Version of 1901, in doing their work held themselves to a minimum number of words. They were able to bring out the correct meaning of the Greek words but were unable in many instances to include in their translation certain shades of meaning or qualifying phrases which would have made clearer or richer the truth they did bring out in the one word they used.

A private translator, one who produces a translation to be used not as a substitute for, but as a companion translation to, a standard version, is at liberty to use as many English words as he needs to bring out that residue of truth left behind in the Greek text by the standard translator. This is called an expanded translation.

For instance, the A.V. has, "The scribes and Pharisees sit in Moses' seat" (Matt. 23:2). The word "seat" is *kathedra*, and was used at that time as we use the word "chair" in the sentence, "Dr. White occupies the chair of philosophy in the College of Liberal Arts." The expanded translation offers, "The scribes and Pharisees occupy the professorial chairs of authoritative teachers whose responsibility it is to interpret Moses."

The A.V., speaking of our Lord has, "He shall shew judgment to the Gentiles" (Matt. 12:18). The word "judgment" usually speaks of God's disciplinary punishment, but not here. The setting is millennial, referring to the time when our Lord will reign as King of kings. The expanded translation reads, "He shall announce an equitable administration of justice to the Gentiles."

The A.V. has, "He was transfigured before them" (Matt. 17:2). The word "transfigured" in the original is a Greek philosophical term referring to the act of changing one's outward expression, that expression coming from and being representative of one's inner being. The expanded translation offers, "The manner of His expression was changed before them, that expression coming from, and being representative of, His inner essence." Our Lord, usually expressing Himself as the Man Christ Jesus, now allowed the glory of His deity to shine through His body, lighting up His face and garments.

In the months to come, this column will present various portions of the New Testament in an expanded translation. Compare these with your standard translation and see what a flood of light is cast upon it.

"To err is human." It is also human to find an excuse for one's errors.

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LOAD LIMITS

Our heavenly Father is keenly aware of just what each of us can bear. One often sees on the approaches to bridges some such sign as "Load Limit Ten Tons," or "Load Limit Five Tons," as the case may be. Trucks with burdens that would endanger the safety of the bridge may not be driven over it. Although Christians carry no visible signs, God knows the "load limit" of every one of us, and He will never permit that load limit to be violated.

If it is a matter of physical suffering or the burdens of life, His Word assures us that "he knoweth our frame" (or "our fashioning"), of what we are made and how we are put together (Ps. 103:14). Infinitely greater than the concern with which an earthly father regards his children, the Lord loves, and pities and cares for His own. "I will spare them, as a man spareth his own son that serveth him" (Mal. 3:17).

If it is a matter of temptation or testing, we have the sure promise: "There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it" (I Cor. 10:13).

And whether the testing and trials be disciplinary, or designed to bring about our growth and development, we can "greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations [trials]: that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ" (I Pet. 1:6, 7).

—Sunday School Times

Aim High!

A great artist was once asked to name the secret of his success. He replied, "I begin where others leave off." Admirable rule for Christian attainment! How many disciples of Christ spend their whole lifetime on the fundamentals of faith and never dream that the time may have come for them to bring forth the capstone "with shoutings, crying, grace, grace unto it" (Zech. 4:7).

We lay "the foundation of repentance from dead works and of faith toward God" (Heb. 6:1), sinning and repenting, repenting and believing, as the pendulum swings backward and forward with repeated strokes. So indeed let the pendulum swing, as long as we have sins to be forgiven—repentance and faith, repentance and faith, repentance and faith. But let the hands on the dial-plate of our lives move up toward the high-noon of perfection. Let us be ambitious not simply to keep the pendulum swaying but also to strike twelve!

—Selected

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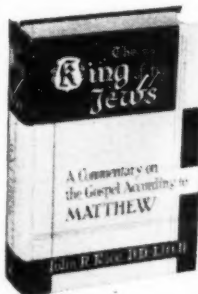
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When God Calls to Parents

By T. E. McCully



MISSIONS

Harold R. Cook, Editor

*Just a year ago
five brave young martyrs
fell beneath Auca lances in
the jungles of Ecuador.
Here the father of one
of the five speaks
to parents of young people
whom God has called
to missionary service.*

A MEDICAL student and his father were listening to the advice of a missionary. "I hope you are taking up this training," the missionary said, "with a view to going to the mission field."

Unknown dangers lurked in that jungle. There were also human souls for whom Christ died.



Quickly the father interrupted. "Don't talk that way," he said. "That is not my wish!"

I am afraid many Christian fathers and mothers, when confronted with a missionary call for their children, may be tempted to react in this way. But we should see such a call to our children as a call to an experience like Abraham's on Mount Moriah. Surely it is a test of our love to God which we should not fail.

As a parent whom God has called to face some of the realities of sacrifice for the sake of the Lord Jesus Christ, I am convinced that there can be no higher call for our children than the one to the mission field. We need to say and mean it, "Lord, You can have our sons and daughters!" And we need then to go farther by encouraging them in undertaking this great work.

✦ I tremble now as I recall the moment our son Edward came to me with the word that he felt God was calling him to the mission field. Like all parents, we had great hopes for him. We had given all three of our children to the Lord at their birth, not dreaming that in the case of Edward this giving would be so costly. He had trusted Christ as his Saviour at the age of seven in our own home, later growing in grace and knowledge. As he grew older, we were pleased to see him taking time to read his Bible and pray each day. He could play a trombone well, sing and speak, and in his

college days was busy on teams used at Youth for Christ and young people's rallies.

During all those years he had been concerned about the mission field, but had never seemed sure of a definite call. Finally, after graduating from college as president of his class and winner of the National Oratorical Contest, he had decided to enter law school. We had looked forward to having a Christian lawyer in our family and business.

Then came the day in September, 1951, when he knocked at the door of my study. "Dad," he said, "I'm not going back to law school. I have been battling with the Lord for the last three weeks, and I've turned my life over to Him to use me wherever He wants me."

"Son," I replied, "God can use a Christian lawyer, but if missionary work is what you feel led to do, I would not put a straw in your way."

✦ HUMANLY speaking, I probably could have persuaded him to return to law school, holding out to him the salary and good things which would have been his at the end of the road. But what a mistake it would have been! Not only would I have denied the Lord the son we

Missionaries T. Edward McCully, his wife Marilou, their children Stephen and Michael. Also, parents Mr. and Mrs. T. E. McCully (right, below). "What I gave I have."



had given Him, but I would have robbed Edward of the martyr's crown which in God's plan was one day to be his.

Mrs. McCully and I well know that giving a son or daughter for missions is not easy. I had read of John Paton and his father setting out on the road together the day John left for the South Seas. I had been thrilled by the story of David Livingstone and his father as they set out toward Glasgow from where David was to leave on his journey to Africa. But I could only glimpse the feelings of heart and soul that we were to know in December, 1952, as we put Edward and Marilou and their baby on a ship en route to work among the Quecheca Indians of Ecuador. Only those who have known the broken sobs of parting with children can understand.

Yet it was with a sense of reverence and joy, and with unshakable confidence in our God that we said, "The Lord bless thee and keep thee." Surely such a situation is a test of a parent's love for God. But how great a privilege it is to say, "O God, in love we give Thee these dear ones!" and commit the rest to Him.

✦ I believe that God deals with great love and tenderness with parents who turn over their children for His work. Often He challenges us to dedicate ourselves by the very dedication of our children. And to those who seek Him there is a blessed sense of His presence in times of testing.

In my own case I had just been led to leave my secular position in the baking business and enter the Christian Business Men's Committee International office as executive secretary, saying in effect, "O God, I want to give my remaining years to You completely." Then, after only three weeks, the news came that five missionaries were lost in the jungles of Ecuador—and one of them was Ed.

Thinking about it later, it appeared to me significant that Abraham's testing came after he had just called on the Lord and owned Him as the everlasting God (Gen. 21:33). Certainly God seemed to be saying to me then, "Do you really love Me?"

During that week of heartache and distress while we waited for the final word, our God was preparing us. He knew how the word would come on Friday, January 13, that all five of the missing young men had been thrust through by the nine-foot lances of Auca Indians and thrown into the Curaray river to die.

✦ SOME might ask, "If you had known that such a death awaited your son, would you have given him for the mission field?" To such a question I can say, "Yes." God demands our all and He has a right to it. We tell Him that we love Him and He expects a practical evidence of it. I would have to say, "O God in love, I give Thee all and would keep nothing back for myself."

Our confidence in God enables us to say this, knowing that to give to God is not to lose but to receive in resurrection power and richness. And we know that God in His own way is accomplishing through the death of our son and his colleagues more than could have been done in any other way.

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eternity alone will fully tell. Missionary interest around the world has in a measure been revived. Three young couples already have gone to Ecuador as a direct result and many more are deeply concerned. The Ecuadorians themselves have been stirred up to do missionary work. Blessing has even broken out in the jungle areas because the Quecheca Indians that had been saved and trained by the missionaries who were slain are evangelizing their own people. Because of this incident, some of the Quechecas are even praying and showing signs of love for the Aucas whom they once regarded as animals.

Throughout the length and breadth of North America young people have dedicated their lives anew to our Lord Jesus Christ. The many such sights that I alone have seen have compensated for the loss of our son.

♦ And the need is very great. Parents, God needs your sons and daughters. Foreign lands are calling for their skill and knowledge. God not only needs preachers and evangelists, but dedicated businessmen, farmers, technicians, doctors, translator, builders, teachers, and many others. True, there are advantages for them in the homeland—comforts, attractive things, lovely music, good jobs, opportunities for wealth and success. But all these are part of the perishing heritage—they are as nothing compared with the salvation of souls. And it is still true that "Whosoever loveth father or mother or wife or children or lands or even his own life more than me cannot be my disciple" (Luke 14:25).

We whom God has blessed with children He can use in His mission fields should realize that there is no human folly greater than that of withholding one's best from God. To withhold our best from Him is to lose it. The Lord Jesus said, "He that saveth his life shall lose it." Like George Moore, the London newspaper boy who became a millionaire, we parents will one day discover that "What I spent I had; what I saved I lost; what I gave I have, treasure in heaven."

I have relived the Ecuadorian incident every day since January 8, 1956. Although we will never know short of the judgment seat of Christ, I believe those five young missionaries of the cross, with revolvers on the inside of their trousers and other guns not far away, could have shot their way out on that memorable Sunday a year ago.

But they said, "No, that will put missionary work behind hundreds of years. God has given His best for us. His only well-beloved Son. We must give our best for Him."

I believe they willingly died in order that their blood might be the seed of the Auca church. Parents, as we stand beneath the shadow of the cross of Calvary, we, too, should be prepared to say, "Yes, Lord! Willingly we give You our sons and daughters. Love so amazing, so divine, shall have nothing less than our best."

END

One of the best evidences of maturity is an increasing interest in the lives and diverse problems of our fellowmen.—Martin Grumpert, in *Lifetime Living*.

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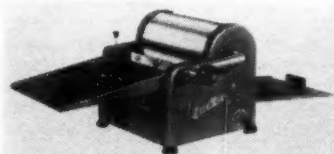
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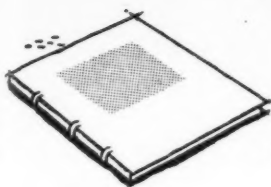
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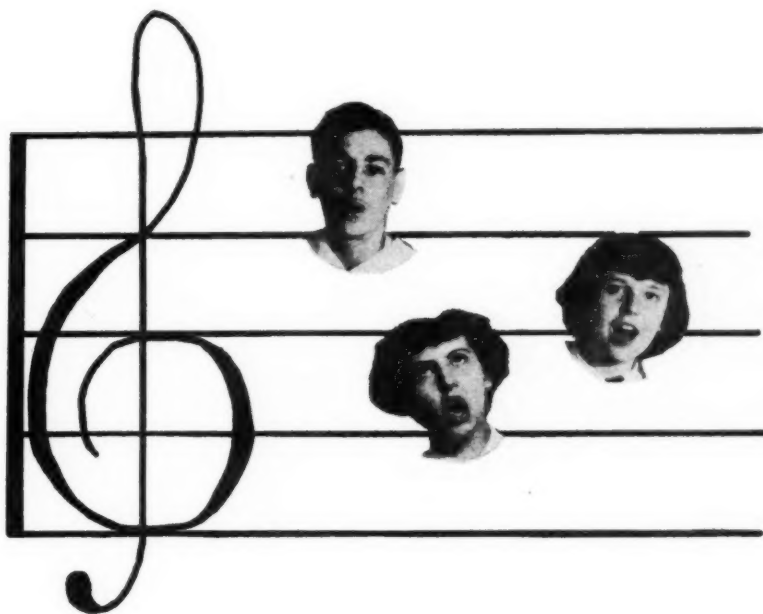
Edited by DOROTHY MARTIN

JANUARY, 1957/Volume 4 • Number 4

*Parents accustomed to sending
their children to Sunday school
will come themselves and listen*

When Children Sing

By Dorothy Best Rains



It was Children's Day at San Gabriel Union Church. The sanctuary was filled to overflowing. In place of the usual choir, the choral responses and anthem were sung by the robed Crusader Choir. Surprisingly, these junior-aged children were not behaving like juniors. No gum chewing, whispering or other irreverence disturbed the beauty of the service.

Pastor Ralph Stewart's sermon that morning began with a visual aid, designed to capture the attention of the youngsters. Following that was a simple salvation message—to the parents.

"Friends," he spoke directly. "Some of you parents have been sending your youngsters to our Sunday school. We are thankful for that. Some of them are up here singing in the choir this morning. But what about you? While your children are here in Sunday school, what are you doing? Some of you are spending the day with your newspaper, the television, a bag of golf clubs . . ."

He closed with a gospel invitation. "If Christ has been speaking to your heart this morning, I invite you to come forward and receive Him as your Saviour."

Twelve-year-old Chuck Johnson, sporting a fresh crew cut, led the invitation hymn. One dad and then another came forward. Trained personal workers met them at the front of the

church and took the seekers to an inquiry room.

After the service, a teacher of one of the junior classes stood wiping her eyes.

"It's wonderful," she said. "I've called in some of these homes many times to invite the parents, with no success. But look—when their children are singing, they'll come."

She turned to Pastor Stewart.

"Pastor," she told him. "We had a Mormon grandmother here today. A Catholic mother. A father who's an alcoholic. They all heard the gospel today. And they'll be back—when the children sing again."

The pastor nodded. "A multiple choir program is what I've always wanted. It is one of the most successful modern evangelistic efforts I know of."

Just four months earlier, graded choirs beginning with six-year-old cherubs had been organized. The results had been gratifying.

Immediately a robing committee of mothers had set to work. They found material at wholesale prices, and the children—one hundred sixty-five of them—were measured, and the robes cut, sewed, pressed and fitted by scores of women who came to the church with their sewing machines and a sack lunch.

"The thrilling part," insisted one committee member who contributed some

eighty hours to the project, "was that many of the mothers who helped were those who had almost stopped coming to church until they heard about our choirs for children. Now they are regular in attendance again."

"The director told us that would happen," agreed a woman who had been present the night the plan had first been presented to the Sunday school superintendents. In fact he insisted, she told the women, that a choir program which includes children as well as adults will have an effect on many phases of the church's ministry.

For instance, children's choirs are a good advertising medium. Newspapers will usually willingly accept stories of multiple choir activities, and even request pictures. Then, youngsters' singing impresses the casual visitor to the church. Most people like to feel that a church "does something for its young people." A multiple choir program is a constant up-in-front reminder of what the local church is doing.

Also, parents value the instruction graded choirs provide. As one director remarked, "It's amazing how many parents have expressed their desire for the benefit of 'free musical training' for their youngsters!"

A multiple choir program is in itself an impressive evangelistic force. Parents

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and grandparents who would never consider attending a revival meeting or a Bible class gladly come to watch Betty Jo walk down the aisle singing, "Hosanna." Stevie's parents can't believe that their freckle-faced little mischief-maker is that angelic (?), white-robed child singing, "Hallelujah, Christ is Risen."

The children themselves have a wonderful sense of participation in the worship service of the church. Guided by a spiritual director, they can think of choir singing as a service rendered unto the Lord.

How can your church begin a program like this? Your adult choir director is unpaid or is on a part-time basis and cannot add this to his schedule? Most churches have at least a dozen men or women, willing to volunteer their time who could meet the basic requirements of a director for children's choirs. Actually, most children's choir directors would agree that there are only three requisites to success in this work.

The first is obvious—a love for children. True, it takes infinite patience to teach young primaries the music by rote. It takes grace to manage fifty wiggling, energy-packed juniors. It takes ingenuity to bring the best singing out of thirty self-conscious, giggling junior high adolescents. But the person who has a God-given love for children quite likely will have patience and grace and ingenuity in generous proportions.

The second requirement is a basic knowledge of music. This does not mean that the choir director must be a professional musician or gifted singer. Anyone with a few years of piano lessons and some experience in choir singing can do it.

The third requisite is a spiritual one. A children's choir director must devote much time to planning the music, to rehearsal preparation and other details. It is rewarding work, of course, but it is demanding. Unless it is done as Christian service gladly rendered to the Lord, the work will count for little.

One of the main responsibilities of the director is that of selecting the music that will be sung. A director in a large evangelical church confided, "I spend hours just selecting the music for the youngsters. Many of the texts are impossible for us!"

She was right. Much of contemporary junior choir music is being written by people of liberal theology. For example, "Easter is but the unfolding of loveliness" are the opening words of a recently published anthem. A prayer for youth in anthem form uses phrases such as "Help me to do my best as I strive onward." And the phrase of "brother-love to all mankind" is found in many pages of music. Empty, nice-sounding sentiments are poor substitutes for the gospel message, and the director should avoid using such music.

The words that are sung should carry the truth to those who sing and those who listen. If the anthem is merely melodic, the congregation will be only pleasantly entertained, not brought closer to Christ.

Having chosen the music, and after becoming sufficiently familiar with it, the wise director will go to the Saturday



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morning rehearsal (or an afternoon after school, perhaps) rested, enthusiastic and undergirded with prayer.

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**F
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E**

5. MUSIC

Choir Program, Graded

part in a worship service, the children are led in a short devotional period. Quiet dignity envelops the youngsters as they are robed for singing, and they love it.

One mother shook her head. "Lynn Rae gave up baton class which she has loved, because it sometimes interfered with choir practice."

Another mother added, "Our Kenny refused to go on a family picnic this spring. He didn't want to miss choir."

Still another mother, with a catch in her voice, said, "Every night when my boy prays, he thanks God for his choir. And he asks that some day when Daddy comes to hear him sing, will God please save him."

God is going to answer that little boy's prayer.

The church with vision will make possible this valuable ministry for its children.

END

The Lord's business requires orderly planning.

To avoid conflicts and increase efficiency take time to

Plan Your Church Year

YEAR'S end, and three hundred and sixty-five shiny-new, unused days ahead! What will you do with them? Progressive companies take time for inventory, consider their gains and losses, plan for the year ahead. Progressive churches, too, take time at the beginning of a new year to check up on past accomplishments, set new goals and, in general, schedule the year's activities.

Some churches—an increasing number—make up a calendar showing the proposed activities for the entire year. In addition to listing coming events, they also indicate on the calendar the time to begin planning for the event. This is

by all organizations in order to avoid conflicts.

Prior to the beginning of the church's fiscal year (not necessarily January), the pastor and his committee make a chart showing each month of the year. Dates of regularly scheduled activities are indicated under each month. These include holidays which affect the church program, and special yearly activities like vacation Bible school, missionary and/or evangelistic conferences and other events of interest to the church as a whole.

A time to begin work on each event is also indicated. In this way the person responsible knows when to appoint committees to begin preparation for the event, and when to expect a report on progress.

When this overall schedule has been completed and posted where all may consult it, individual organizations within the church make out calendars of their events. Items which have a bearing on other organizations are entered on the master plan.

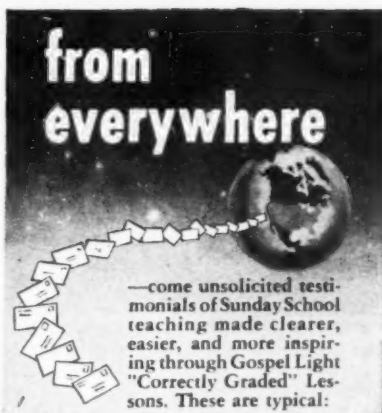
The organizational calendars need not all be planned in the same month. In many churches organizations begin their year at different times. The Women's Missionary Society's year sometimes begins in April, and the Sunday school usually begins its program in the fall. The young people might do well to lay their plans in May or June when school closes and there is need for a strong pro-

particularly good for the pastor and his board of Christian education, or a committee made up of representatives of each organization in the church.

Others go a step further and integrate all regularly scheduled functions of the church with any activities of individual organizations which affect more than just a few. To do this a master calendar is set up in the church office or some other central location. This is consulted

Demonstration plan for three months, showing how church program can be worked out in advance on paper. Presented by Dr. Frances Simpson at the National Sunday School Association convention held in Chicago last October. Used by permission of NSSA.

EMPHASES	OCTOBER	NOVEMBER	DECEMBER
HOLIDAYS	Halloween	Thanksgiving	Christmas
SUBJECT for WORKERS' CONFERENCE and LEADER	Visitation E. O. Ross	Attendance and Records E. N. Ames	Visual Aids in the S.S. S. R. Sams
APPOINTMENT of COMMITTEES	Christmas Program Committee	Christmas Party Committee	
SOCIALS	Banquet for Workers 3rd Tuesday		Christmas Party 3rd Tuesday
SPECIAL PROJECTS	Dedication of Workers	Pack Missionary Boxes Begin Rehearsals	Universal Bible Sunday (2nd) Universal Bible Reading



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gram of activities during the summer. Whatever the month of beginning, the church and every organization within it profits from maintaining an activities calendar, which once begun becomes a perpetual affair.

Value of systematic use of the calendar is immediately evident. It avoids conflicts of time, place and people. The Women's Missionary Society, for instance, will not be competing with the Boys' Brigade in adjoining rooms, or the missionary conference will not be scheduled the same week the young people have planned a weekend conference.

When work is planned early, the best workers for each job can be contacted. Thus, a wider choice of talent will be available. Both large and small churches have workers who are called upon repeatedly to give their services in many capacities. Planning well in advance makes it possible to broaden out and use more than the willing few. It also enables those responsible for special programs to make their contacts for help early so there need be no lack of cooperation.

The Lord's work is of such importance that it demands orderly planning. This is not done by scheduling a meeting whenever there seems to be an open night, nor by calling special sessions to cope with a sudden emergency. It is accomplished by long-range planning such as the activities calendar provides that will effectively avoid a last-minute frenzied rush.

Perhaps a good Christmas program can be put on in three weeks' time by concentrated effort, after someone has suddenly realized, "Thanksgiving is past and Christmas is upon us!" But how much better it is to know several months in advance that Christmas activities are already under way.

For the Sunday school, the activities calendar encourages better programming. Workers' meetings are not only regularly scheduled, but topics for discussion and leaders are listed far enough in advance to permit adequate preparation. Advance planning also encourages a more balanced program, avoiding the tendency of some to ride a hobby.

A year's plan makes it possible to set goals for the entire church. Thus, definite aims may be accomplished, and at the same time direction is given the total program.

Those who have tried this method of yearly planning are enthusiastic about the results. If you are not in this number, begin this year to make your chart and put it into use. As you check over your accomplishments at the end of the year, you will be surprised at how much has been done because you have planned in advance.

No individual Christian can sin without affecting the whole church. No child of God can grow cold in his spiritual life without lowering the spiritual temperature of everybody else around him. The victory of the whole community depends on the victorious life of every church member.—Alan Redpath

A Calendar of Church Activities

By Norman S. Townsend

January

Annual meeting for election of officers, financial report, budget adoption.
Arrange date for prayer and planning session.
Every-member canvass.
Select VBS materials.
Plan Sunday school visitation schedule for the year.
Plan year's schedule of workers' meetings.

February

All-day prayer and planning session for leaders of committees and organizations.
Approve pastor's conference and vacation plans.
Plan pre-Easter services.
Winter weekend for young people.
Plan Sunday school Easter program.

F I L E

2. CHURCH MANAGEMENT

Church Planning, A Skeleton Calendar for

Discuss Sunday school part in the missionary conference.

March

Secure pulpit supplies for the summer.
Plan fall Bible conference or evening Bible school (subjects, teachers, etc.)
Select camps and conferences for Sunday school members.
Choose dates for VBS.

April

Promote post-Easter "Family Go to Church" campaign.
Prayer meetings for spring evangelistic series.
Hold Christian Vocational Guidance weekend for senior high students.
Spring "spruce-up" in Sunday school departments.
Spring refresher training course for all teachers.

May

Plan all-church summer outing.
Spring evangelistic series.
Have VBS workshop—select teachers.
Promotion plans for summer sessions of Sunday school.

June

Promote and publicize summer outing.
Appoint church program improvement committee.
Discuss and plan Sunday school workers' "advance"
Have promotion night for camps and conferences.
Curriculum committee appointed (for improving curriculum).

July

Summer outing.
Mail scholarship applications to Christian students.
Vacation Bible School.

Here are items the pastor and committee of one growing church will be keeping in mind as they prepare their calendar of church activities for 1957. Let these guide your thinking as you plan your church year in advance.

Camp and conference for Sunday school young people.
Appoint contest committees for Sunday school.

August

Award scholarships to students.
Church program improvement committee report.
Youth Cabinet meeting to plan fall and winter program.
Plan for Sunday school promotion Sunday.
Contest committees kick-off supper.

September

Discuss and plan spring evangelistic series.
Outline missionary program for fall and winter.
Promote fall Bible school or Bible conference.
Youth Cabinet fall and winter program submitted.
Appoint delegates to Sunday school convention.
Have contest committee meeting.
Report from curriculum committee.

October

Plan fall missionary rally and Thanksgiving service.
Hold budget planning meeting of executive committee.
Discuss Christmas plans and dates.
Contest progress reports and reminders.

November

Plan Christmas Eve and Watch-Night services.
Plan annual supper for members received during year.
Appoint nominating committee for annual election.
Missionary rally and Thanksgiving service.
Sunday school convention reports.
"Contest Contacts" follow-up.
Give out gift boxes for Christmas "Birthday Party."

December

Plan sermon series for next year.
Hold annual new members supper.
Promote subscriptions for church monthly magazine—also secure advertising.
Plan audio-visual schedule for coming year.
Practice Christmas program.

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MONTHLY

FOR BOYS AND GIRLS

Jr.



Timothy, Debby and Stephen Reumann are missionary children who live in Formosa. They like to ride in the pedicabs like the one above. One day Timmy (left) spent his entire allowance on one exciting ride. All the way he and his friend stood up and shouted to the Chinese man pedalling the cab. "Quai, quai!" This meant in Chinese, "Go faster!"

TIMOTHY Reumann dropped his head and tried not to cry. He closed his lips tightly together and pressed against his mother. Still the curious Chinese crowded closer and

Timmy Makes a Decision

stared at the missionary family.

The Chinese people on the island of Formosa, with their black shiny hair, seemed to think six-year-old Timmy and his brother and sister were very strange, indeed. They touched the children's blond hair which glistened in the sunshine, and looked at one another in wonder. Curiously they poked long fingers into the soft fair skin of their cheeks.

When a Chinese woman pinched his arm to see how a missionary boy felt, it was too much for Timmy. Try as he would, he could not keep the tears from slipping down his cheeks. For a few minutes he wished his daddy and mother had not brought him and Stephen and little Debby to Formosa.

Just then, a Chinese soldier smiled at Timmy's little sister. "Can you

It is not hard to find Timmy, Debby and Stephen Reumann in this picture, but how many Chinese boys can you see hiding in the bushes? They are called "Buffalo boys" because their duty is to take care of the water buffalo. The camera made the buffalo boys shy, but not the water buffalo! He seemed to want to charge the cameraman, who clicked this picture and got quickly away. Every time you look at this picture, remember to pray for Timmy, Debby and Stephen in far-away Formosa.



sing a little song?" he asked. He seemed pleased that he could speak some English.

Debby looked questioningly up at her daddy. He nodded his head.

"Can you sing the little song we learned the other day for the man?" he asked.

Sweetly Debby sang in Chinese:
I have decided to follow Jesus,
I have decided to follow Jesus,
I have decided to follow Jesus,
No turning back,
No turning back.

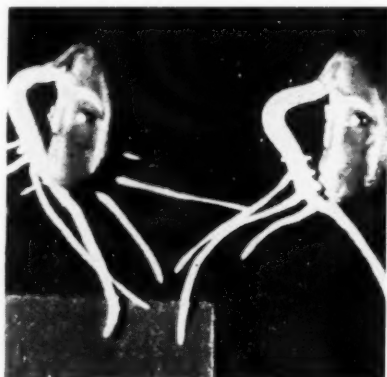
When she had finished, the soldiers around the children laughed and clapped their hands. It made Timmy feel better. He wished the Chinese soldier and all the Chinese people

in the crowd could know that Jesus loved them.

Timmy listened while his daddy told the people that Jesus died on the cross for them. As his big blue eyes watched their interested faces, he hoped that they would decide right then to follow Jesus, too.

Suddenly the tears were all gone. Timmy slipped his hand in his mother's and gave it a tight little squeeze. It's good to be a missionary boy, he decided. Why, he and Debby and Stephen could help Daddy and Mommie tell the Chinese people how they could belong to Jesus. He wanted to always be ready to do his part.

END



Moody Institute of Science photo

THESE two young fellows look as if they were just stepping out for an afternoon stroll. They seem to be in a hurry to get somewhere or other, don't they? Can you guess what they are?

They're just a couple of beans! To get a view like this you would have to be a worm and crawl into the ground.

That isn't exactly what the photographer did, however. The picture was taken at the Moody Institute of Science in Los Angeles, where every day Christian scientists are finding out more interesting facts about things God created.

In this experiment, they were wanting to learn more about how a bean starts to grow. They knew that the bean first sends down a main root into the earth. That is the thick white part you see in the picture coming out of the top on the left of each bean. From this main root, little branch roots begin to grow. After that, the part which will become the bean-stalk pushes its way up through the ground seeking the sun.

Now beans and any other plants draw water from the ground through

their roots. You know that a plant can't grow without water. Think what happens to Mom's plants if she forgets to water them. Or how brown and dry the lawn gets in summer if you don't remember to turn on the sprinkler every day or two. The scientists wanted to know what a bean would do when its roots grew into dry ground.

For their experiment they made a dry area, which is the light colored section in the picture. You see the beans didn't like the dry area. They didn't waste any time growing into it.

It seems that God not only put life into a bean which makes it grow, but He gave it some kind of sense which makes it seek out the wetter spots in the earth. For without the water, it would not keep growing, but would shrivel up and be worthless.

Of course, you are much wiser than a bean. God intended that you should be. You know that in order to have everlasting life you must have Jesus as your Saviour. The Bible says Jesus is the Water of Life. Just as the bean pushes its roots down looking for water to keep it growing, you want to keep in contact with Jesus the Living Water. As you read your Bible and talk with the Lord Jesus every day, you grow stronger as a Christian, and are a greater blessing to others.

Growing Like a Bean

By Marjorie A. Clark

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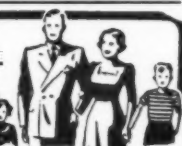
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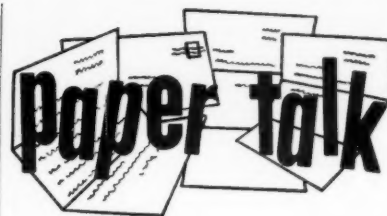
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Lee: Oooohhh! It's a cold day! Isn't it nice we can read these letters about camp?

Lynn: Yes, and remember how warm it was last summer when we were 'way up in northern Michigan at Camp Barakel.

Lee: Ummm. Now, let's see. We have to decide who wrote the most interesting letter about attending a Christian camp.

Lynn: I know which one I choose for the girls, but I'm disappointed. I guess the boys didn't go to camp, or something. 'Cause we didn't receive one letter about camp from a boy!

Lee: It wasn't because boys don't write letters. We get a lot of good letters from boys about other things.

Lynn: Well, then we won't have as much trouble as we thought deciding which of these two best girl's letters to choose. We can give each girl a book!

Lee: Why, that's a good idea! You read the first letter, and we will send its writer the book we promised, *Judy's Birthday Wish*.

Lynn: Okay. This is from Kay Oliver. She is ten years old and lives in Dallas, Tex. She says, "I like MOODY MONTHLY JR. very much. I have been reading it from the very beginning [March, 1956]. I was saved last year in July. I just got back from Camp El-Har. It is a Christian camp. The name El-Har is really "God's Hill" in Hebrew. There is a tabernacle or church made out of logs. There were 22 campers there. We were there six days. We learned a Bible verse every day and most of us learned ten extra verses. About eight girls were saved—"

Lee: Eight? My! That's good, especially from a small group.

Lynn: Yes, it is. But listen to this: "From the third day on several of us would gather together and have a prayer meeting. One time we had a prayer meeting that was just before swimming. We all knew that we might miss ten minutes of our swim period, but we said prayer is more important."

Lee: Maybe that's why so many found Jesus as their Saviour there.

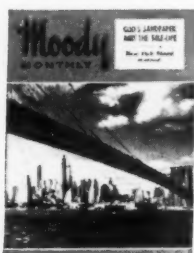
Lynn: But wait, the best part is still to come. "When we got to the pool the lifeguard had not come yet so we didn't miss any of our swim period. The Lord answered our prayer and saved the girl we were praying for."

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I had a nice time at Camp El-Har."

Lee: That really is a good letter, isn't it? But this one is interesting, too. Let's send this girl the other book we promised, *The Red Bicycle*.

Lynn: All right. You read it.

Lee: This one is from Randa Sue Walter, from Kirkwood, Mo. She says, "I am nine years old. Every time I see a copy of *MOODY MONTHLY* I look for *MOODY MONTHLY JR.* I have recently been to camp. It was Camp Masokobi. There are different churches which belong to this camp. In the name Masokobi there are the first letters of the names of the churches. Ma—Maplewood Gospel Hall (my church), so—Southside Bible Chapel, ko—Kossouth and bi—Bible Chapel. That makes Masokobi."

Lynn: That's real clever. But look, did you notice we just got another letter from Randa Sue? Here she says, "I read Paper Talk the very first thing. I've just read Paper Talk of the November issue. I've always wanted to be a missionary. I just read about Linda Elliott."

Lee: Oh yes, remember? Linda Elliott is the missionary girl from Guatemala. And now her letter is doing missionary work in our Paper Talk column!

Lynn: Look, here's another real interesting letter. Even if we didn't have one about camp from a boy, this boy wrote—

Lee: But I'm afraid we don't have enough time. Let's keep that one and read it first next month.

Lynn: All right, and there are a lot more months in this new year. If other boys or girls want their letters chosen for Paper Talk, they better get busy right away and write to:

Lee and Lynn

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Many saints are content to live like men in coal mines, who see not the sun. Tears mar their faces when they might anoint them with celestial oil. Satisfied I am that many a believer pines in a dungeon when he might walk on the palace roof, and view the goodly land and Lebanon.

Rouse thee, O believer, from thy low condition! Cast away thy sloth, thy lethargy, thy coldness, or whatever interferes with thy chaste and pure love to Christ. Make Him the source, the center, and the circumference of all thy soul's range of delight. Rest no longer satisfied with thy dwarfish attainments. Aspire to a higher, a nobler, a fuller life. Upward to heaven! Nearer to God!

—Spurgeon, *The Wesleyan Methodist*

January, 1957

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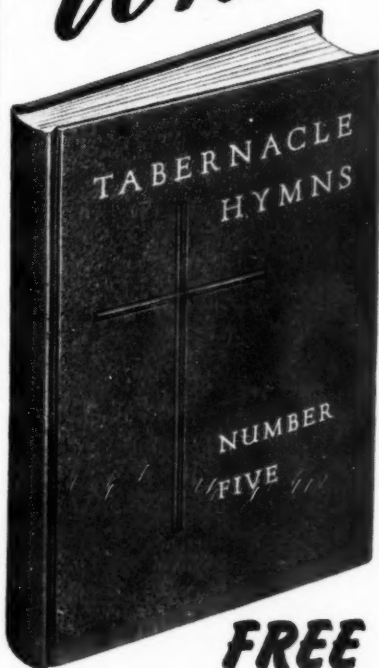
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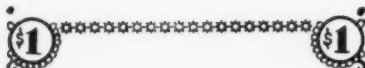
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January 20

Gospel Righteousness

Matthew 5:13-20, 43-48

MEMORY SELECTION: *For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.—Matthew 5:20*

God always recognizes and magnifies the importance of the individual. We live in families, communities, and nations, but what they are is determined by the quality and character of the individuals who make up the group.

Hence, the individual must seek the highest standards for his own life and seek the grace which enables him to best use his life as an influence for good in the community.

Our lesson, because it is concerned with righteousness, is an excellent introduction to the lesson of next Sunday's "temperance" lesson. Our righteousness must be felt in community and national circles by a powerful impact against the terrible thing we call "the liquor traffic" and which so blatantly puts itself forward at the cost of human life and decency. We note as our first point that

I. Righteousness Fights Corruption (v. 13)

We who believe in Christ as our Saviour are the "salt of the earth." The pungent savor of Christ is to be evident in us and working through us as we touch life round about us in the home, in the church, in the city and in the nation.

True salt is definitely antiseptic and purifying. It fights corruption wherever it is found. The spiritually salty Christian and Christian church should stand boldly against the corrupt politician, against the liquor industry, and against every other vice and sin. One wonders if we have not lost our salty savor.

The saved man and woman also has a positive ministry, for

II. Righteousness Glorifies God (vv. 14-16)

Here we have the marvelous figure of light. A light is intended to give illumination all around itself, and it will do so unless someone hides it under a cover—when it becomes not only useless but potentially dangerous.

When we are lighted by Christ through faith in Him, we become lights that should shine to the very ends of the earth. True Christians are essentially and inescapably missionary-minded.

But "the light that shines farthest shines brightest at home," and that means that our light should shine into the dark corners of our local and na-

tional life. That in turn means that as Christians we will shine the light on the horrors of alcoholic beverage consumption in America. And what a truly black picture it is!

Other good works, especially the lighting of other "lights" through earnest evangelism, will glorify the Father in heaven. Light does not shine for its own glory, but for the good of others.

True righteousness is consistent and for God's glory because

III. Righteousness Obeys God's Word (vv. 15-20)

Christ came to fulfill the law. His followers are not interested in the false front of righteousness which does not obey the commandments of God.

This matter of obedience needs special stressing in our day, when there is so much disobedience on the part of children in the home. Of young people in the state and nation God commands—and God has a right to expect—obedience. His commandments "are not grievous," and their keeping is for our good.

Remember that God's Word says: "Look not on the wine when it is red" (Prov. 23:31), and the same Word gives many other admonitions against alcohol. The crowning touch of all, that

IV. Righteousness Loves All Men (vv. 43-48)

A high standard our Lord established for His followers when He said, "Love your enemies" (v. 44). The love one has for the brethren is a more intimate and satisfying relationship than the love one can have for an enemy, and yet we must not minimize the love we should have even for those who hate and revile us.

Nor do we seek to excuse ourselves for this love. This love must move us so deeply that we not only treat them with kindness but also pray for them. This may not be "humanly" possible; in Christ it is not only possible but actual.

We may hate men's sin, but let us love them and seek their redemption. You may be utterly revolted by the degradation of a drunken man or woman, but love can and has reached many such folk and won them for Christ.

January 27

Needs That Jesus Meets

Matthew 9:1-13

MEMORY SELECTION: *And, behold, they brought to him a man sick of the palsy, lying on a bed: and Jesus seeing their faith said unto the sick of the palsy: Son, be of good cheer; thy sins be forgiven thee.—Matthew 9:2*

Our Lord did many miracles as He ministered to men and women here on earth, and in this lesson we are in the midst of many such acts. He is "the same yesterday and today and forever" (Heb. 13:8), so we may confidently look to Him

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Moody Monthly

for miracles in the lives of men and women today. Our lesson is a temperance lesson, and anyone who has dealt with an alcoholic knows that the power of God is needed to deliver him.

As we think of the problem of alcohol, let us recall that there are now over seven million alcoholics in America. The young man who takes his first drink takes one chance in ten that he will be an alcoholic. We are told that sixty-six million Americans use alcoholic beverages.

Stress too, that alcohol is not a stimulant but a depressive narcotic which destroys a man or woman. You can get excellent booklets to distribute to your class from the Women's Christian Temperance Union, Evanston, Ill., or the National Temperance League, 131 Independence Avenue, S.E., Washington, D.C.

As we go into our lesson, we see that

I. Jesus Heals Man's Body and Soul (vv. 1-8)

This man was sick, and we must remember that sickness came into the world because of sin. This does not mean that one who is sick is in that condition because he has sinned (although that is often true), but it does mean that the entire human race is marked by this close connection between sin and sickness.

So when Jesus healed the man who had palsy and was challenged by the unbelief of those who stood by, He promptly closed their mouths by giving the man spiritual cleansing. The failure of many who try to help the alcoholic by character building is evident. The liquor interests are trying to make us believe that alcoholism is a sickness, thus by-passing the moral problem of sin which they do not want to face.

It is true that the use of alcohol has devastating physical results, and that the body needs attention. One only needs to look at a drinker to see that fact. But above and beyond the physical problem is the sin problem. For real deliverance, this must be dealt with. Jesus heals both body and soul and thus is the perfect answer to man's every need.

We note next that

II. Jesus Demands Our Life and Service (v. 9)

The call of Matthew from his life of extortion and greed as a tax gatherer into a life of usefulness and devotion to God is an exciting story, and one which merits a fuller study than we can give it here.

Note, however, that when Jesus calls it means that we are to give Him full devotion. He may ask us to leave our present occupation and follow Him. He may also leave us in our present place as a witness for Him. Whatever He chooses to do with our lives, there also must be full devotion to Him.

Observe also that when He calls, our response must be immediate and complete. Matthew was a man of extensive business interests, but when Jesus called "he arose and followed him."

Such a recognition of our Lord's right to our life and our service will effectually rule beverage alcohol out of our lives. Young people who find their satisfaction in Him will not be looking for the tawdry



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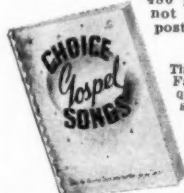


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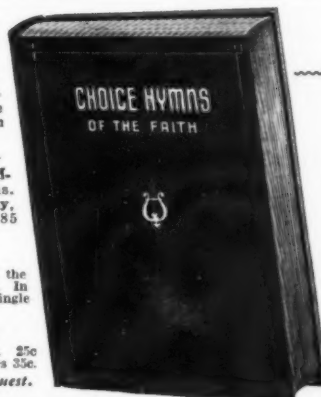


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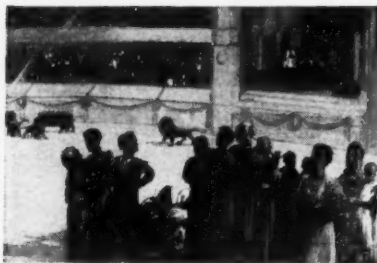


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and destructive contents of a liquor bottle.

It is most encouraging to lost and sinful men to learn that

III. Jesus Ministers to Publicans and Sinners (vv. 10-13)

The "elite" of Jesus' day were highly critical of Him because the sinners and publicans sought Him out and received mercy at His blessed hands. He made it very clear that self-righteous hypocrites, who felt that they were "all right" without His salvation, would receive no help from Him.

What a devastating challenge this passage throws out to folk of just this kind today—those who pull their robes of self-righteous pride about them. Here they learn that there is no hope for them until they come as repentant sinners.

How sweet His call to repentance and life must be to sin-sick and lost men and women! Even the most desperate and degraded alcoholic may have hope in Him. Even the self-righteous cocktail drinker can find redemption if he will come as a sinner to be saved.

February 3

Mission of the Twelve

Matthew 9:35—10:8, 24, 25

MEMORY SELECTION: *Then saith he unto his disciples, The harvest truly is plenteous, but the labourers are few; Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.*—Matthew 9:37, 38

Our Lord was clear about, and consistent in, the exercise of His ministry. He recognized that He must prepare and train faithful men to carry on that ministry after His departure. He chose twelve men to be His special servants in presenting the gospel of redemption to the whole world.

It was a daring and challenging thing which our Lord did. One writer has given us an imaginary conversation between our Lord and one of the angels. The latter expressed astonishment that Christ had put so much confidence in the twelve, and our Lord is represented as saying, "If they fail, I have made no other provision for the spreading of the gospel." But they did not fail!

There is encouragement here for us. If the Lord could put so much confidence in these twelve ordinary men (*extraordinary*, by the grace of God!) there is a place of service for each of us as He calls and blesses us and as we devotedly work for Him.

Our lesson moves along in orderly fashion as we consider

I. The Lord's Mission (9:35, 36)

The ministry of our Lord is here presented as being three-fold: teaching, preaching and healing. That is very good order, and gives us guidance as to how the ministry of the church should be ordered in our day.

Teaching is of vital importance and yet it is all too often neglected. We see tremendous things accomplished by the communists through their constant and often compulsory courses of indoctrination. By these they win people away from their long established beliefs and

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Note the importance of prayer in pressing forth workers. Do you and I inform ourselves about the need of workers all over the world, and pray that God will call and send them forth? If He should call you to go as one of those servants, will you go? Pointed and pertinent questions, all of these, and we cannot honestly evade them.

Now, lest His servants should give up when opposition came, they have the encouragement of

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February 10

The Warning and Invitation of Jesus

Matthew 11:20-30

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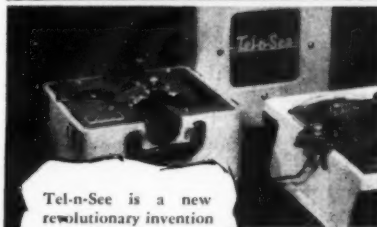
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and destructive contents of a liquor bottle.

It is most encouraging to lost and sinful men to learn that

III. Jesus Ministers to Publicans and Sinners (vv. 10-13)

The "elite" of Jesus' day were highly critical of Him because the sinners and publicans sought Him out and received mercy at His blessed hands. He made it very clear that self-righteous hypocrites, who felt that they were "all right" without His salvation, would receive no help from Him.

What a devastating challenge this passage throws out to folk of just this kind today—those who pull their robes of self-righteous pride about them. Here they learn that there is no hope for them until they come as repentant sinners.

How sweet His call to repentance and life must be to sin-sick and lost men and women! Even the most desperate and degraded alcoholic may have hope in Him. Even the self-righteous cocktail drinker can find redemption if he will come as a sinner to be saved.

February 3

Mission of the Twelve

Matthew 9:35—10:8, 24, 25

MEMORY SELECTION: *Then saith he unto his disciples, The harvest truly is plenteous, but the labourers are few; Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.*—Matthew 9:37, 38

Our Lord was clear about, and consistent in, the exercise of His ministry. He recognized that He must prepare and train faithful men to carry on that ministry after His departure. He chose twelve men to be His special servants in presenting the gospel of redemption to the whole world.

It was a daring and challenging thing which our Lord did. One writer has given us an imaginary conversation between our Lord and one of the angels. The latter expressed astonishment that Christ had put so much confidence in the twelve, and our Lord is represented as saying, "If they fail, I have made no other provision for the spreading of the gospel." But they did not fail!

There is encouragement here for us. If the Lord could put so much confidence in these twelve ordinary men (*extraordinary*, by the grace of God!) there is a place of service for each of us as He calls and blesses us and as we devotedly work for Him.

Our lesson moves along in orderly fashion as we consider

I. The Lord's Mission (9:35, 36)

The ministry of our Lord is here presented as being three-fold: teaching, preaching and healing. That is very good order, and gives us guidance as to how the ministry of the church should be ordered in our day.

Teaching is of vital importance and yet it is all too often neglected. We see tremendous things accomplished by the communists through their constant and often compulsory courses of indoctrination. By these they win people away from their long established beliefs and

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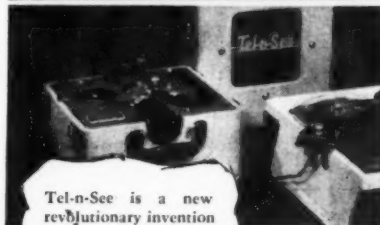
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Opposition to the gospel likes to clothe itself in learned phraseology, but is actually the rebellion of a childish heart and mind, not willing to accept God's way of salvation. Not wishing to reveal itself honestly, it hides behind a self-righteous criticism of Christianity. If you are quarreling with God's way, seek His face in contrition and faith.

Next we see an equally fatal reaction, namely

II. Deadly Indifference (vv. 20-24)
 One may reject Christ by simple indifference to Him and His work. Jesus pronounced awful judgment on the cities which had been honored by His presence and had seen His great works, but rather than being impressed had passed Him by in bored indifference.

Note that the horrible and almost unmentionable sins of Sodom, Tyre and Sidon were less onerous in the sight of God than the indifference of Capernaum and the other cities. You who have read this, who have prided yourself that you did not oppose or hinder God's work, better face the fact that your sin of indifference will be intolerable in the day of judgment. See Matthew 12:30.

How wonderful it is to turn to the next reaction, that of

III. Childlike Faith (vv. 25, 26)
 God the Father and our Lord Jesus Christ have great and tender interest in the faith of a little child. A child's unquestioning dependence, absolute assurance and expectation are qualities to which the heart of God responds.

Even those who have gained positions of learning and power, if they have a right attitude toward God, are careful to maintain this childlike attitude toward Him. And God knows them and honors them. But there are those who permit their superior wisdom and position to stand between them and God. They expect the eternal God to be held within the narrow confines of their finite minds. How much better to open one's heart in childlike faith!

The result of such faith is

IV. Restful Fellowship (vv. 27-30)
 The philosophies of this world only offer a man unrest and dissatisfaction. Our Lord says, "Come unto me and I will give you rest." Bewildered and unhappy is that man who puts his trust only in himself or his fellow men; happy and blessed is the man who puts his faith in Christ.

You will recognize that this rest we find in Christ is not a useless and inactive repose. It is a blessed "yoke fellowship" with Christ in carrying forward His work. Here man finds himself delivered from the limitations of sin and

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THE potato dumplings that Sammy likes so well were hot from the kettle. He had hauled grain to Beaver River that day, and I wanted to have something good for him when he got home. "Have any trouble with the truck on the way?" I asked.

"Not bad."

I looked at him to see what he meant. He was cutting up the dumpling slowly to let it cool. He put his fork into a piece of ham, held it in mid-air, and then laid it down.

"What's the matter? Something on your mind, Sammy?"

I knew he would tell me. He always did sooner or later, and if I had a problem I could always depend on Sammy to be sympathetic. I started eating in silence, waiting for him to say something.

Then it came.

"Mom, what would you do if I should get married?" He was deadly serious.

Stunned for a moment, I stammered.

"If you should get married! Well, if you should get married—are you—you're not—" Fear clutched my heart. I had thought that he might sometime, but surely not now.

He saw my consternation and moved to meet it.

"I mean," he said trying to sound casual, "if I should some day find a girl as good or just nearly as good as my Mom?"

I relaxed a little. "Some day" . . . why, that could be five years from now.

"You should get married some day. When you find the right girl," I admitted.

"I have found her," he said, arranging the pieces of dumpling with his fork.

"It's Ellie," I said. How could I have been so blind?

A smile lit his face, and his eyes sparkled. He had never looked like that before. "Right you are!" he said. "Eleanor Akstrand is her name, but not for long if we can help it."

He stroked Ruff's head. I declare, that dog was always close beside him of late. Maybe he had a premonition something was about to happen.

Sammy was serious again. "That's the way it is, Mom. But what will you do?"

There was a lot of time for thinking that afternoon. Drawing by Schmerler.

r Ruled Her Spirit

My pride arose.

"Listen, Sammy, what have I done for the forty years since your father and I were married? I have lived right here on this farm in this house. I have raised four children, and since your father died you and I have made the best of things. And you and I have always understood each other. Now do you want me to leave?" I couldn't trust my voice further.

"I'm sorry, Mom. I didn't mean it like that," he apologized. "It's just that . . . well, Ellie and I have been wondering what plans we can make."

I made no answer. We finished our meal in silence.

♦ THERE WAS a lot of time for thinking that afternoon. There always is when I do the ironing. So it's Ellie, is it? Hope he knows his own mind. And he's bringing her here to this house. Guess he has a right to. After all, the farm will be Sammy's when I die. But I'm not dead yet.

I shook out the white linen tablecloth. I'd always loved it . . . the one our friends gave us on our fifteenth wedding anniversary. Set always with my best dishes and my best silver, it had looked elegant as we sat around it so many times with friends and relatives.

I looked around the dining room where I was working. My dining room. The table and chairs were still good. The cut glass bowl and my small collection of cups looked so pretty in the china closet. The hand-painted plates and my knickknacks were there, too. Not much value in it all maybe, but they belonged to all the happy times in our home. How would Ellie appreciate them? Would she handle them as lovingly as I had done?

Sammy's dress shirts were next. I struggled with the collars. It was hard to get them just right. How would a city girl like her make out on our farm, I wondered. Suppose she's never done housework in her life. Well . . . if it happens . . . I'll be patient with her. She's young and she'll learn.

I had never thought seriously that I would ever have to share my home with another woman. And this girl I didn't even know. I had only seen her at a distance last summer. He could have

picked a nice girl around home, but that wouldn't do. Oh, no! His has to come way off from the state of Washington!

Could we think of a better arrangement? No, the farm can't support two households. Maybe I should get a job. What could I do at my age? Who would hire me? Old age pension? No, not for me!

There was no alternative, then. Whether I liked it or not, this is where I would stay, and that settled it. I put the iron on the drainboard to cool. There's bound to be work for two of us, I told myself. There'll always be dishes to wash anyway. And above all there would be no domineering mother-in-law in this house. Ellie would have suggestions to make, too, and she would find me considerate.

"He that is slow to anger is better than the mighty and he that ruleth his spirit than he that taketh a city." The memory gem I had learned as a girl in school popped into mind from nowhere. That's it! I thought. I'll rule my spirit and she'll never have a thing to complain to Sammy about.

♦ It was two weeks later that Sammy came in from the mail box and said, "We'd like to have the wedding right away, Mom. That is, if you don't mind. I . . . I guess the farm will have to get along without me for ten days or so. You'll be coming, won't you, Mom? To see your only son married?"

I was in no mood for fun.

"There's the garden and spring cleaning to do. You know that. And besides, it'll be better to put that extra money into the new pick-up truck you've been needing."

"Guess you're right. I didn't suppose you'd want to take the trip, anyway. But I'll tell you what! How would you like a vacation when we get back? You could visit Sis, maybe."

Somehow he didn't seem to understand that I didn't care to go away in the spring like that. I only said, "We'll see."

Then the day came when Raff and I walked out to the road to see Sammy off. Left standing alone on a fringe of snow by the roadside, I pulled my scarf

closer around my ears. The wind had turned cold. Raff didn't bark or run after the bus, but just sat down and howled. He expressed my sentiments exactly, but remembering "He that ruleth his spirit," I crawled under the fence instead, and picked some pussy willows. That old bush had shared the first sign of spring with children and teachers since the oldest child was six—until the year Sammy called it, "Kid stuff!" and raced by on his bicycle. I guess that's when I first noticed he was growing up.

It had been my intention to honor Ellie with a party as soon as they got back, but my glasses broke the day before they were to arrive. So I had to take the next train to Duluth to get new ones, leaving Raff to welcome them. A note I left by the bowl of crocuses read:

Dear Ellie,

I'm sorry I can't be at home when you come, but this is your home now, and I hope you will like it.

Sincerely,

Mother Becker

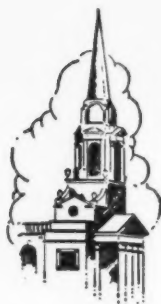
P.S. Dear Sammy—My glasses broke, and you know I can't do without them, so I'm taking the vacation you suggested. Love, Mom

♦ A week at Sis' house, and I was ready to go home. But she insisted that this was a well-earned vacation and it should be stretched out as long as possible now that I had the chance. I had thought neither coaxing nor chains could have kept me from the farm, but I yielded to her and stayed.

One Sunday evening, when bonfire smoke and the fresh, new, earthy smells of spring were in the air, I felt homesick and went out for a walk. It had been a balmy day and the door of a little white church stood open quite near the sidewalk. As I passed, I could plainly hear the preacher's voice. "All the ways of a man are clean in his own eyes," he was saying.

"Maybe so," I mused, walking past.

A few rain drops soon made me turn back. I paused just a trifle as I passed the open door again, and heard the same voice saying slowly, "All our righteousnesses are as filthy rags and we all do fade as a leaf."



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The last part I could understand, but the first caught me unawares. "Oh, but, 'He that ruleth his spirit,'" was my defense. It had become my motto and I clung to it. "Filthy rags!" It seemed preposterous. Some of those preachers just try to be different and come up with absurd statements. Yet, the words seemed vaguely familiar. Wonder if he read them out of the Bible? That, I thought, would put it in a different light. I made up my mind to find out.

Back from my walk, I picked up the Bible Sis kept in the bookcase. I couldn't find what I was looking for, but I found a lot of other things. My curiosity aroused, I wasn't satisfied. "All our righteousnesses are as filthy rags." The words kept going over and over in my mind like a record needle stuck in a groove until I got tired of it. Guess I'm all right, I thought. I rule my spirit. I love my children, and I do right by everyone. "Filthy rags," indeed!

But I wanted to hear more from the preacher in spite of myself, and on Sunday morning I was in the little church. I can't say I enjoyed the sermon, nor agreed with it, but it captivated me so that I returned for more time after time. Between meetings I read the Bible. The new glasses were just what I needed. Sis didn't know what to make of it. "Are you studying for a test, Mother?" she asked, laughing. I laughed with her. I didn't know how hard the test would be.

At long last, with a lilac corsage on my lapel, I was on my way home. I had begun to worry about things—Ellie, so unfamiliar with farm life, and Sammy, behind with all the spring work.

Sammy met me at the station. It was so good to see him again. I hugged him tightly.

"Ellie will have dinner ready for us," he said as we climbed into the old truck. He seemed very quiet as we rode along.

The spring weather hadn't improved the old pick-up any. I noticed, but it felt so good to be nearing home with all the dear, familiar surroundings. Ruff met us out by the road and barked us into the yard. With a surge of pleasure I saw that the crab apple tree by the side of the house was in blossom and a late variety of red tulips was in bloom by the porch, just a few.

Then I noticed something.

"What's that under the tarp on the front porch?" I asked. "A table or something?"

Sammy answered evasively, I thought. "Oh, that's just some things we didn't get put away yet."

Packing boxes, of course. That was it. Ellie had had her wedding presents shipped, naturally.

Ruff's greeting was genuine and added to that pleasurable feeling of being back home. I was about to meet my new daughter-in-law and my heart beat faster. In an awful moment of awareness

I remembered my hat. Made to show off a head of curls, it was all wrong for my thin hair pulled into a knot. I straightened up in a frantic effort to make my coat look less like a sack with buttons on it. Then shifting my shopping bag to my left hand I stooped to stroke the cat, and the door opened.

Young, trim and beautiful, she stood before me, poised and smiling. I smiled nervously and kissed her lightly near the ear.

"Come in, Mother Becker."

"Thank you, Ellie."

She moved quickly and with assurance.

The back hall looked so empty, no old coats on the wall, and on the floor no saucer for the cat. "Please excuse the hall, Mother Becker. We haven't got to it yet."

Wonder what she meant by that, I thought. Hmm, it looks clean.

Sammy, back of me, patted my shoulder as I entered the kitchen. Kitchen? No. I walked into a three-dimensional picture right out of a magazine. I stepped on dark green linoleum with swirls of black inlay. I looked up to soft, pink walls and crisp curtains, to cupboards I had never seen before. Then, watching me Ellie saw my eyes come to rest on something in the sink.

"That's our dish washer, a wedding gift from Mother and Dad. I surely enjoy it. It saves a lot of work."

She waited for me to speak, but no words formed themselves. My smile was still there, frozen like a ripple in the ice, and just as cold. And we both knew it. I felt weak. Turning unconsciously to where my Boston rocker had always stood, I saw a chrome dinette set gleaming in the sunlight.

Ellie was saying something. "I took you at your word, Mother Becker, and made myself at home, and I love it. I hope you don't mind."

The room rocked about me.

"We've had lots of fun redecorating," she continued. "Haven't we, Sam?"

Sam smiled at her, then took my hand. "Dinner is ready to serve, Sam. Would you please seat your mother at the table? We'll eat in the dining room."

MECHANICALLY, I walked in with them. Before us stood a table covered with a beautiful gray cloth and laid with china edged in rose, elegant silver, and crystal sparkling like jewels. The china closet was still there, and I looked for my pretty cups, my hand-painted plates, and my knickknacks. They were gone.

Ellie's things stood where mine had been. There was none of the dear things of mine to welcome me except the tulips in the lavish centerpiece on the table. My tulips! I had planted them, mulched them in the fall, dug around them in the spring, and now she had cut them off.

It was the final stroke. I managed to say, "Excuse me, I have to get into my old shoes." Struggling to control the

sobs, I fled to my room and closed the door.

Like torrents came the reminders of all the hurts that I had pushed back below the surface as I had sought to "rule my spirit" in all those weeks. And now these things in the last few minutes. How could she be so cruel? Why did Sammy let her? And his poor old truck! Wonder if she knows how selfish and mean she is?

"All the ways of a man are clean in his own eyes." Yes, that's Ellie, all right. I sat on the edge of my bed. Hate was taking over, and I was frightened by it. I'll never live with her! But where shall I go? I kicked off my shoes, and lay across the bed.

Then it happened. "All our righteousnesses are as filthy rags." Suddenly the words were a mirror to my heart. Lord! Can it be that you mean mine. All my righteousnesses? Filthy rags? I see it now. The preacher was right all along. Lord, forgive. It was a kindness that you sent me to Duluth to hear your Word. Lord, be merciful to me, a sinner. Forgive me, for Christ's sake, and create in me a clean heart, O God. I'm filthy and unclean and hateful.

I turned restlessly, and then relaxed. His peace flooded my heart. I was at rest. Lord, I thank you for all your love



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toward me. It was for my sin, too, You died. And my children, Ellie and Sammy, we'll love them together . . . won't we, . . . Lord?

I was so tired. Vaguely a young voice came to me from a long way off.

"She's been in there so long, though! I'll open the door softly. Bless her heart! She's fallen asleep on her poor, old bed. You know, Sam, Mother needs new things for her room far more than we need a new truck." END

CLOSED DOORS?

If we read twice or thrice and understand not, let us not cease, but still continue reading, praying, asking of others, and so by still knocking at last the door shall be opened . . . and those things in the Scripture that be plain to understand and necessary for salvation, every man's duty is to learn them, to print them in the memory, and effectually to exercise them. And as for the dark mysteries, to be contented to be ignorant in them, until such time as it shall please God to open those things unto him.



GOODBYE,

OLD
YEAR

MABEL BROWN DENISON

Goodbye, Old Year, we part but I shall keep
The memory of a happy walk with you;
For though sometimes the heavens were overcast,
There were so many days the skies were blue.
And ever, though the skies were dark or fair,
There walked with me a gracious Presence there.

He kept His word. Remember how He said,
"Lo, I am with you alway"? Blessed word!
Each step, through light or shadow, joy or pain,
I knew the guiding hand of Christ the Lord.
So, unafraid, I welcomed each new day,
Knowing who walked beside me all the way.

Goodbye, Old Year, we part as old friends part—
An earnest handclasp, and a warm farewell.
The New Year waits to greet me, and I place
My hand in God's with trust no tongue can tell.
For He who walked with me, my Guide will be
And in this New Year, too, will walk with me!

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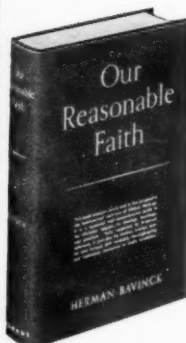
NEW BOOKS

G. COLEMAN LUCK, EDITOR

A Reaffirmation of Divine Sovereignty

OUR REASONABLE FAITH, by Herman Bavinck.
Wm. B. Eerdmans Publishing Co., Grand Rapids. 568 pages, \$6.95

Reviewed by Charles F. Pfeiffer



THE names of Abraham Kuyper and Herman Bavinck are among the most respected of the Dutch Calvinistic theologians. Many of Kuyper's books, including his monumental volume, *The Work of the Holy Spirit*, have long been available in English translations. Bavinck's writings have been comparatively unknown, except as they are quoted in the writings of American theologians of Holland background, such as Louis Berkhof. The present volume is a popular digest of the author's four-volume *Reformed Dogmatics*, a portion of which is now available in English (*The Doctrine of God*, taken from volume two of the Dutch work).

Bavinck was professor of theology at the Free University of Amsterdam during the first two decades of the twentieth century. He was a champion of Calvinistic orthodoxy in an era when liberalism was making tremendous inroads into the churches of Europe and America.

In the preface to *Our Reasonable Faith*, Henry Zylstra states that Bavinck had four opposing forces in mind in the whole of his apology. Outside the pale of Reformed thought were modern religious liberalism and Roman Catholicism. Within were the dangers of a barren orthodoxy and an evasive pietism. Seeking to avoid the errors inherent in these attitudes, Bavinck took as his theological position the Reformed faith as expressed in the writings of John Calvin, and his spiritual ancestors and successors. His writings are ample evidence that he did not swerve from it.

"God, and God alone, is man's highest good." Thus Bavinck begins his theory. He has the utmost respect for science, philosophy, and culture in general, in their proper place—under God. All who have an acquaintance with philosophy will appreciate the insight of Bavinck when he says, "philosophy, whenever after a period of decay it enters upon a period of revival again, always begins with an extraordinary and exaggerated expectation. At such a time it lives in the hope that by means of continued serious investigation it will solve the riddle of the world. But always after this young over-excitement the old disillusionment enters in. So far from decreasing, the problems increase as the study proceeds. What seemed to be self-evident proves to be a new mystery, and the end of all knowledge is then again the sad and sometimes despairing confession that man walks about on the earth in riddles, and that life and destiny are mysteries." Mind and heart are satisfied only through the revelation of God in Christ.

A theology which magnifies the grace of God has little confidence in the merits of man. Until regenerated by the Spirit of God, man is "dead in trespasses and sins." The believer is justified. He also is exhorted to "grow in grace." Yet, "the life of the Christian is not a quiet growth but a continuous struggle; a struggle against enemies without, and no less a struggle against the enemy who dwells within our bosoms." This is not to deny that we are "new creatures in Christ," but rather to assert that the one who walks closest to the Lord is continually conscious of that gap between his present spiritual condition and the fullness of perfection which is to be the lot of those who love the Lord "at his appearing."

Bavinck's concept of the sovereignty of God is noticeable in his eschatology. "The kingdom which He will establish . . . does not come into existence by way of gradual development through the moral power of the people; rather it comes from above, out of heaven, and is brought down to earth by the anointed of the Lord." This kingdom will have enemies, for Bavinck writes of a personal anti-Christ who will make his last desperate attack upon Christ and his kingdom. The position of Israel in the culmination of history is denied, for Bavinck deems the church to be the true seed of Abraham: "When Christ appeared on earth, all the promises of the Old Testament began to be fulfilled in His church." Similarly the position of the Chiliasts (premillenarians) is rejected by Bavinck. Since the promises to Israel are spiritualized, the necessity for a millennial reign is eliminated. Although the term is not used, Bavinck's position would be termed amillennial.

The twenty-four chapters which comprise *Our Reasonable Faith* puts the reader into the stream of Dutch Calvinistic orthodoxy. An age devoted to man's achievements needs a reaffirmation of the divine sovereignty. While the reader may occasionally differ with the conclusions of the author, Bavinck's writings will stimulate him to a fresh study of the great themes of theology with which Scripture abounds. This is a high recommendation.

Moody Monthly

DOCTRINAL PREACHING FOR TODAY,
by Andrew Watterson Blackwood. Abingdon Press, Nashville. 224 pages, \$3.00.

Here is a new book on preaching by a well-known authority on homiletics. It is intended for the local minister, and seeks to show him first, that he ought to put a large amount of doctrine into his sermons, and then proceeds to show him how. The early part of the book deals with theory, the rest with application.

The author points out the failure of recent attempts to substitute something else for doctrinal preaching. Now he sees an encouraging return to doctrine, which he believes is necessary if one is to preach "the heart of the Gospel." Christian ethics, too, calls for doctrine in preaching. He says the preacher needs to be a soul-winner and a pulpit counselor. Citing the practices and the methods of many preachers, he ranges from D. L. Moody to Walter Maier, and from Henry Ward Beecher to Billy Graham. He states, also, that doctrinal sermons in these days must be dressed in a style pleasing to modern taste. Certain other matters he stresses are the importance of clarity, of interest to the hearers, and of the power of God, in doctrinal preaching.

The style at times seems a bit abrupt, almost discontinuous, but is interesting nonetheless. Will be helpful to many. J.A.S.

THE BURDEN OF THE LORD, by Ian Macpherson. Abingdon Press, Nashville. 157 pages, \$2.75.

"The nature of preaching and the man who preaches." This is a sort of subtitle to a thrilling, stimulating volume on preaching. Its great value seems to be that he draws together in a remarkable way countless allusions and quotations of Christian preachers who have counted for God.

The book is simplicity itself to read, but it is hard to forget. The author discusses "the burden"—the real nature of preaching—and then the man, and the craft, and "the encounter," which has to do with the presentation of the message to the people. Among other things, the book will probably make many a reader want to study the lives and writings of great Christian preachers throughout the centuries.

The author, born in Glasgow, has since 1934 served churches in both England and Scotland. At present he is minister of the Apostolic Church, Birmingham, England. Ministers everywhere who read this book will be stimulated to do better preaching, with all that it involves, for Christ. W.F.

PREACHING THE GOSPEL FROM THE GOSPELS, by G. R. Beasley-Murray. Judson Press, Philadelphia. 127 pages \$1.75.

A group of London laymen asked the author the following question: "How do we preach the gospel from the Gospels?" This book constitutes his reply. Dr. Beasley-Murray holds that the Gospels were written because they were preached. We must look through the eyes of those who first made known the Good News, see the words and works of Jesus through their insight, and then pass on the story in its original energy and inspiration. It is not the aim of the author to set forth the method of preaching but rather the content of the message as it is found in the Gospels.

The book is divided into five chapters. The first chapter is of introductory nature. It gives various views concerning the Gospels and problems arising concerning authorship, content, and organization. This chapter which ought to be the strongest seems to this writer to be the weakest. The next four chapters which deal with the gospel in the life, miracles, teaching and parables of Jesus are the strongest and most fruitful for the student of the Bible. The author's treatment of the resurrection of Christ is excellent and thought-provoking. It provides seed-thoughts for the Easter season. The Lordship of Jesus is also a strong feature of this book as the writer deals with Christ as Saviour of men, as Master of evil powers, as Lord of creation, as the Revealer of God, and as the Bestower of life. The material concerning the nature of discipleship is new and refreshing. Dr. Beasley-Murray, as

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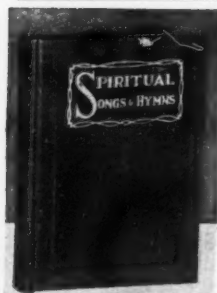
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Two things would increase the value of the book in a physical way. If the print were larger and the book outlined in a clearer manner it would be even more helpful to those seeking aid in the study of the Gospels. L.E.W.

TO THE FAR CORNERS, by George Burnham, Fleming H. Revell Co., Westwood, N.J. 160 pages, \$2.00.

Billy Graham's recent trip to India and the Far East made a great impact on the countries he visited. Just how great we cannot know until time has tested the results, but missionaries, among others, have written of the tremendous help and encouragement they received. Of course, the crowds in every city who heard his simple gospel message were unparalleled.

This is the account of that trip written by a converted newspaper reporter who was one of the party. It is written in a graphic, interesting style and includes numerous excerpts from Billy Graham's own diary. The book is very readable and often conveys much of the pathos that moved the evangelist's heart as he came in touch with the great needs of the people. Unfortunately, toward the end of the book the sequence of the trip is rather confused and there is some repetition.

It is good to have such an account with its different, yet sympathetic, view of missions and missionary lands. H.R.C.

LIGHT IS SOWN, by Sanna Morrison Barlow, Moody Press, Chicago. 188 pages, \$2.50.

Those who have read Sanna Barlow's first volume, *Mountains Singing*, will welcome this new work from her pen. Another interesting chapter in the life and labors of Joy Ridderhof and her companions is related in the same vivid style characteristic of her earlier work.

This time Miss Ridderhof goes to far-away Africa with her gospel recording equipment to make records in many African dialects. To many remote out-of-the-way places at risk of health and life she and her co-workers travel in their quest to sow the light of the gospel in the hearts of those dwelling in darkness of spiritual ignorance. To the pigmies, to the Mau Maus, to the Kikuyus, and to many others they go, making hundreds of gospel records which are sent back to Gospel Recordings headquarters in Los Angeles, multiplied by the thousands, and sent on to missionaries and villagers throughout the land formerly known as "the dark continent."

Readers will not only find this volume of a highly informative nature, but will also be richly blessed through its devotional and spiritual qualities. J.M.

ELIJAH, THE PILGRIM PROPHET, by Gordon H. Fraser, Moody Press, Chicago, 126 pages, \$2.50.

It is likely that you have known about Elijah ever since your earliest Sunday school days. There are a few outstanding incidents in his life that you know very well, such as his defeat of the prophets of Baal on Mount Carmel, his subsequent flight from wicked Queen Jezebel, his being fed by the ravens. Fraser shares with the reader some valuable characteristics of this man of God which are not so well known.

While a helpful study of the life and ministry of Elijah the Tishbite, this is more than an interesting biography, more than a compilation of historical events, more than a mere rehash of other authors' thoughts. Rather, the book has a two-fold purpose: (1) to emphasize the fact that God's people are pilgrims, a truth which has been sadly neglected in our day, and (2) the need of prophets in a day when so many priests have relaxed and abandoned their office.

The author's development of these two lines of truth should prove most useful to every reader, and especially recapture for the student some of the freshness so needed by God's people today, to help turn

them from the "ordinary" to the "unusual" in His service. L.E.M.

EAST FROM BURMA, by Constance M. Hallock, Friendship Press, New York. 126 pages, cloth, \$2.50; paper, \$1.25.

Burma, Malaya, Thailand, Indochina, Indonesia, the Philippines and Formosa—these are the lands the author surveys briefly as parts of Southeast Asia. It is an area with a population larger than that of the United States and Canada, yet most of it is very little known in our own land. Protestant Christians are in a distinct minority, though sometimes a very vigorous minority.

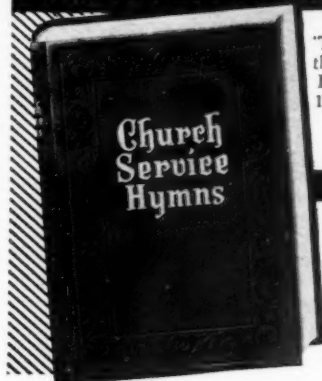
Miss Hallock has done a good job in presenting in interesting fashion a wide variety of information on the countries of this area and the Christian work being carried on. A colored map has been included. As a popular introduction to Southeast Asia for Christian churches, the book should have a very useful ministry. H.R.C.

FROM THE HEART OF AFRICA, by Ruth Christiansen, Augsburg Publishing House, Minneapolis. 271 pages, \$3.50.

Thirty-three years ago the Sudan Mission, often called the Gunderson Mission, began its work in northern Cameroun. Missionary A. E. Gunderson had been impressed with the need during a previous term of service with another mission. But his own Lutheran church was hesitant about taking on this new responsibility. So the work began as a Lutheran faith mission. In 1952 the Evangelical Lutheran Church assumed responsibility for the work, shortly after the death of its founder. It was already a well-established and flourishing work, extending from Cameroun into Equatorial Africa.

The book is the record of the mission. The author was herself one of the first to join it and so is thoroughly familiar with the story and with the field. She not only gives the history of the mission but also some of the African background and various stories of individual converts. She writes with clearness, simplicity, and with a real depth of evangelical feeling. H.R.C.

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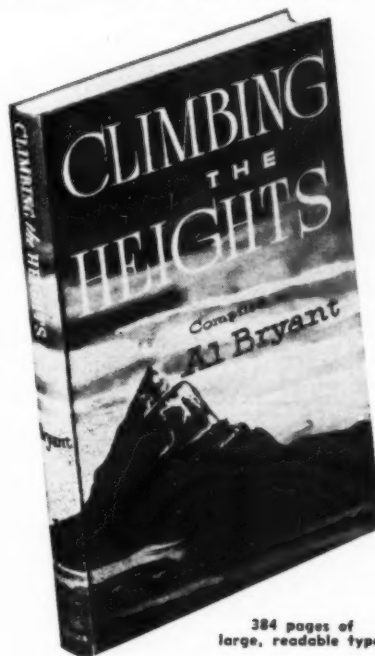
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Evangelism

Engagements

for JANUARY

William Boyle, Editor

The following listing is designed to notify you of evangelistic services in your area. Full names and addresses of the evangelists appear on the next page.

EAST

Delaware

Wilmington: Jan. 29-Feb. 3, Community Fellowship, Warren Camburn, pastor.—White

Maryland

Baltimore: Dec. 30-Jan. 11, Rosedale Community Church, Howard France, pastor.—Manderson

Hagerstown: Dec. 30-Jan. 6, Hagerstown Rescue Mission, James Resh, chairman.—Miller

Massachusetts

New Bedford: Jan. 6-13, High Street Chapel.—White

North Medford: Dec. 30-Jan. 6, Evangelical United Brethren Church.—Harpell

New Jersey

Essex Fells: Jan. 19, Northeastern Bible Institute, Charles Anderson, president.—G. Anderson

New York

Niobe: Jan. 27-Feb. 1, Niobe Baptist Church, Douglas Wing, pastor.—Collins

Pennsylvania

Arronsburg: Jan. 28-Feb. 3, Evangelical United Brethren Church.—Harpell

Cambridge Springs: Jan. 7-13, Brown Hill Evangelical United Brethren Church Youth Convention, Don McEntire, pastor.—Peterson

Coryville: Jan. 15-23, Evangelical United Brethren Church Youth Convention, Lynn Ostrander, pastor.—Peterson

Eddystone: Jan. 5, South Penn Youth Center, Nat Pratt, director.—Place

Farmers Valley: Jan. 24-Feb. 3, Evangelical United Brethren Youth Convention, Lynn Ostrander, pastor.—Peterson

Geneva: Jan. 2-6, Evangelical United Brethren Church Youth Convention, Charles Gray, pastor.—Peterson

Hunlock Creek: Jan. 6, Roaring Brook Baptist Church.—Yost

Millheim: Jan. 13-27, Evangelical United Brethren Church.—Harpell

Mount Carmel: Jan. 13-27, United campaign, Harold Barrett, director.—Manderson

Philadelphia: Jan. 22-27, Salvation Army Lehigh Citadel, Herbert Fink, pastor.—White

Scottdale: Jan. 15-27, Mount Nebo Church, Paul Morris, pastor.—Miller

SOUTH

Alabama

Fairfield: Jan. 21-25, Fairfield High School Auditorium.—Speake

Florida

Keystone Heights: Jan. 19-25, Park of the Palms Bible Conference, Gordon Purdy, director.—Place

Miami Beach: Jan. 28-Feb. 1, Miami Senior High School.—Speake

St. Petersburg: Jan. 6-20, Euclid Methodist Church.—Stucky

West Palm Beach: Jan. 6-20, West Side Baptist Church, Luzene Lamerson, pastor.—Wagner

Georgia

Attapulgus: Jan. 14-20, First Baptist Church, Paul Williamson, pastor.—H. Pyle

Macon: Jan. 8-13, High Point Baptist Church, Don Van Hoozier, pastor.—Place

Savannah: Jan. 14-18, Savannah High School Auditorium.—Speake

Savannah: Jan. 26-27, Youth for Christ, Harold Asire, director.—Place

North Carolina

Charlotte: Jan. 29, Progress Lane Chapel, George Buhl, pastor.—Place

South Carolina

Shaw Air Force Base: Jan. 7-10, Base Theater.—Speake

Tennessee

Bethany: Jan. 27-Feb. 1, Bethany Presbyterian Church.—Harrison

CENTRAL

Illinois

Chicago: Jan. 10, Pacific Garden Mission, Harry Saulnier, superintendent.—Humbert

Elmhurst: Jan. 29-Feb. 3, Grace Bible Church, Elmer Fitch, pastor.—Teuling

John Carrara



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Sermons From Science

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Glen Ellyn: Jan. 20-25, Glen Ellyn Bible Church.—Harrison
Kankakee: Jan. 30, 17, 24, 31, Kankakee Bible Seminar, First Baptist Church.—Newell
Momence: Jan. 7-20, First Baptist Church, Paul Klose, pastor.—Sengpiehl
White Hall: Jan. 21-Feb. 3, First Baptist Church, Harry Chasteen, pastor.—Sengpiehl

Indiana

Cedar Lake: Jan. 22-Feb. 3, The Gospel Lighthouse, Ezra Brockway, pastor.—Gray
Elkhart: Jan. 6-13, McCoy Memorial Baptist Church, Ivan French, pastor.—Lepp
Indianapolis: Jan. 4, 11, 18, 25, Indianapolis Bible Seminar, Victory Missionary Baptist Church.—Newell
Indianapolis: Jan. 16-27, Bluff Avenue Baptist Church, Robert Stockton, pastor.—Oughton
Valparaiso: Dec. 31-Jan. 13, Calvary Baptist Church, C. D. Flood, pastor.—Davidson

Iowa

Des Moines: Jan. 20-Feb. 1, Bethel Bible Church, Joe Arnett, pastor.—Davidson

Kansas

Winfield: Jan. 2-13, First Southern Baptist Church, G. Cashey, pastor.—Fehsenfeld

Michigan

Dalton: Jan. 6-13, Dalton Baptist Church, James Selander, pastor.—Lanting
Flint: Jan. 2-13, Emmanuel Baptist Church, J. W. Bowen, pastor.—Crowell
Moorland: Jan. 7-13, Moorland Com-

munity Church, Daniel Bultema, pastor.—Teuling
North Adams: Jan. 20-Feb. 3, Baptist Church, Earl Harshbarger, pastor.—McCone

Nebraska

Lincoln: Jan. 12, Youth for Christ, Sonny Shenk, director.—Humbert
Omaha: Jan. 11, Omaha Baptist Bible Institute, J. L. Patten, president.—Humbert

Ohio

Akron: Jan. 15-27, Goodyear Heights Community Church, James Boyd, pastor.—Crowell
Cincinnati: Jan. 7, 14, 21, 28, Cincinnati Bible Seminar, Covenant First Presbyterian Church.—Newell
Findlay: Jan. 15-27, First Evangelical United Brethren Church, G. L. Fleming, pastor.—Teuling
McClure: Jan. 8-20, Damascus Christian Union Church, Gene Miller, pastor.—Gray
Racine: Jan. 20-27, First Baptist Church, Wesley Jenkins, pastor.—McAllister
Struthers: Jan. 8-20, Struthers Baptist Tabernacle, R. W. Howell, pastor.—Carrara
Sylvania: Dec. 30-Jan. 6, Sylvania Missionary Church, Lloyd Lehman, pastor.—Teuling

Wisconsin

Appleton: Dec. 31-Jan. 6, First Baptist Church, Robert Fulop, pastor.—Sengpiehl
Ashland: Jan. 20-27, General Baptist Church, R. E. Sleiter, pastor.—Lepp
Merton: Jan. 23-Feb. 3, First Baptist Church, James Shields, pastor.—Carrara

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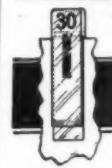
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San Diego: Jan. 27-Feb. 3, Scott Memorial Baptist Church, Tim La Haye, pastor.—Guido

Santa Rosa: Jan. 22-27, Alliance Neighborhood Church, L. Heath, pastor.—Cloud

Colorado

Craig: Jan. 13-20, First Baptist Church Jim Dolin, pastor.—W. Johnson

Dayton: Jan. 27-Feb. 3, Dayton Baptist Church, D. D. Golike, pastor.—W. Johnson

Denver: Jan. 13, Grace Brethren Church, Thomas Inman, pastor.—Humberd

Denver: Jan. 14-16, Red Feather Lake Winter Bible Conference, First Covenant Church.—Harrison

Eagle: Jan. 14-16, Community Church, Leslie Hutchinson, pastor.—Humberd

Steamboat Springs: Jan. 6-13, Euzoa Congregational Church, Sam Freeman, pastor.—W. Johnson

Yampa: Jan. 20-27, Congregational Church, D. D. Golike, pastor.—W. Johnson

Oregon

Lacomb: Jan. 29-31, First Baptist Church, Douglas Field, pastor.—Humberd

Monmouth: Jan. 20, First Baptist Church, R. Campbell, pastor.—Humberd

Portland: Jan. 22, Multnomah School of the Bible, Willard Aldrich, president.—Humberd

Portland: Jan. 27, Lynch Baptist Church, Lowel Powers, pastor.—Humberd

Washington

Harrah: Jan. 23-25, Harrah Brethren Church, Donald Farner, pastor.—Humberd

CANADA

Vancouver, B.C.: Jan. 6-27, West Memorial Baptist Church.—Renton

A Favorite Illustration

Personal Responsibility

By **Jimmie Johnson**

"Dr. West has never failed a student!" This was the first bit of glad news I heard my first week in college. Dr. West was the head of the Chemistry Department, and it was under him I was to take chemistry.

Dr. West had a way, I learned, of asking very simple questions. Then invariably he would follow up the obviously correct answer with: "How do you know?"

One morning he looked the class over and selected "Sleepy" Curlee for questioning.

"Mr. Curlee, what color is your book?" was the question.

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Moody Monthly

Curlee looked at the book in his hand. The color was red, but the fact that it was not being "read" by very many of us as much as it should have been was well known.

"If I say 'red,'" Curlee reasoned to himself, "I know the next question will be, 'How do you know?'" So rather than go into the scientific explanation of the reflection of light, Sleepy replied laconically, "I don't know what color it is, Doctor."

This almost broke up the class, and needless to say, Curlee failed chemistry, and so did some others.

Soon after learning of Curlee's failure, I saw Dr. West walking across the campus. I got up enough courage to walk beside him and asked about the fact that I had heard that he had never failed a student in all his teaching career.

"You heard correctly," said Dr. West. "Then how do you explain the fact that Sleepy Curlee failed?" I demanded. "Everybody knows he failed."

Dr. West stopped walking, and I stopped. Right then and there I learned one of the greatest lessons of my life.

"Son," said Dr. West kindly, "I didn't fail Mr. Curlee. He failed! I have never failed a student, but I have recorded many failures."

He then went on to point out to me that I had an opportunity by being in school. I had a text book, and a teacher. He reminded me that if I did not take advantage of the opportunity, and if I neglected the textbook and ignored the teacher, then on the reckoning day I would be found out.

"Examination day is coming!" he said.

I went to my room and sat for a while thinking over these facts. At last I picked up my Bible and read, "So then every one of us shall give account of himself to God" (Rom. 14:12).

These words are written to believers, I know, but they should serve as a warning to remind every man that he must stand before Almighty God and give an account of himself. We have a textbook, which is the Word of God. We have a teacher, who is the blessed Holy Spirit. To refuse to read the Bible and to listen to the Holy Spirit as He convicts of sin of judgment and of righteousness, is to invite and assure our doom.

God will not "fail" you, my friend. (It is you who may fail.) But you still have the opportunity. You have the Book. You have the way out through the finished work of our Lord and Saviour Jesus Christ. Stop ignoring the Teacher and prepare now, before an everlasting "failure" is recorded against your name.

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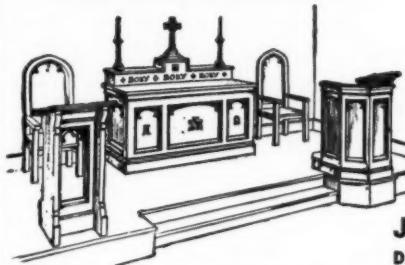
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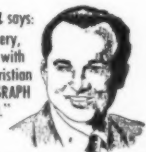
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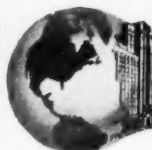
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Institute and Alumni

HERBERT LOCKYER, JR., Editor

	MONDAY Feb. 4	TUESDAY Feb. 5	WEDNESDAY Feb. 6	THURSDAY Feb. 7	FRIDAY Feb. 8	SATURDAY Feb. 9	SUNDAY Feb. 10
		ALUMNI DAY		MISSIONARY DAY			
8:30 A.M.		Prayer Session Dr. Mayer	Prayer Session Mr. Raymond	Prayer Session Mr. Berglund	Prayer Session Mr. Christianson	Prayer Session Mr. Rud	
9:00 A.M.		Dr. Bedford*	Dr. Bedford*	Mr. Redpath*	Mr. Redpath*	Mr. Redpath*	
9:45 A.M.	10:00 A.M. Prayer Session Dr. Wadsworth	Dr. Mitchell*	Dr. Mitchell*	Dr. Mitchell*	Dr. Mitchell*	Dr. Mitchell*	
10:30 A.M.	Dr. Culbertson*	Dr. Coder*	Dr. Havner*	Mr. King*	Dr. Lowry*	Dr. Feinberg*	
1:00 P.M.	Institute Tours†	Institute Tours† 1:15 P.M. Alumni Banquet†	Institute Tours†	12:30 P.M. Institute Tours†	Institute Tours†	Institute Tours†	
2:00 P.M.	Prayer Session Dr. Luck	Prayer Session Mr. Stockburger	Prayer Session Mr. White		Prayer Session Mr. Springer	Prayer Session Mr. Hescott	
2:30 P.M.	Mr. Pearson*	Mr. Rooke*	Mr. Woll*	MISSIONARY SYMPOSIUM	Dr. Pfeiffer*		3:00 P.M.* Mrs. Horace Perkins Lyric Soprano
3:15 P.M.	Mr. Woll*	Mr. Pyke*	Mr. Seume*		Mr. Seume*	Dr. Nelson*	Sr. Capt. Ernest Parr Soprano Cornetist Mr. Bull
4:15 P.M.	Film Showing Workshops	Film Showing Workshops	Film Showing Workshops	5:00 P.M. Alumni Buffet†	Film Showing Workshops	Film Showing Workshops	
7:30 P.M.	Dr. Havner	Dr. Lowry	Mr. Stott	Mr. Letchford	Dr. Feinberg	Mr. Bull	

Schedule of Founder's Week sessions. Asterisk indicates session will be broadcast from WMBI.

51st Founder's Week Conference

PLANS are now complete for the fifty-first annual Founder's Week Conference to be held February 4 to 10. Morning sessions will meet in the Torrey-Gray Auditorium at Moody Bible Institute and the evening sessions at Moody Memorial Church.

Among the outstanding speakers from this nation are Dr. James N. Bedford, pastor, Beulah Baptist Church, Detroit, Mich.; Dr. Charles Lee Feinberg, director, Talbot Theological Seminary, Los Angeles, Calif.; Dr. Vance Havner, evangelist and Bible teacher, Greensboro, N.C.; Louis L. King, foreign secretary, Christian and Missionary Alliance; Dr. Oscar Raymond Lowry, pastor, Lincoln Avenue Presbyterian Church, Pasadena, Calif.; Dr. John G. Mitchell, pastor, Central Bible Church, Portland, Ore.

Other speakers include Dr. Wilbur E. Nelson, director, Morning Chapel Hour broadcast and pastor, Grace Church, Huntington Park, Calif.; Alan Redpath, pastor, Moody Church, Chicago, Ill.; Wilbur C. Rooke, pastor, Central Baptist Church, Gary, Ind.; Richard H. Seume, pastor, Immanuel Baptist Church, Richmond, Va.; and Henry L. Woll, pastor, Manoa United Presbyterian Church, Havertown, Pa.

Canada will be represented by Peter Letchford, secretary, Canadian Council, South Africa General Mission, and Arthur R. Pyke, pastor, Central Baptist Church, London. From England will come John R. W. Stott, rector, All Souls Church, London.

Outstanding layman, Howard E. Butt, will speak Saturday and Sunday. Youth-

ful vice-president of the H. E. Butt Grocery Company, Corpus Christi, Tex., Mr. Butt devotes a large portion of his time to the Lord's work.

The Institute faculty, in addition to President William Culbertson, will be represented on the platform by Dr. S. Maxwell Coder, dean of education; Lawrence E. Pearson and Dr. Charles F. Pfeiffer.

Speakers at the Missionary Symposium will include Vincent Joy, director, Central Alaskan Mission; Harry Owen, regional secretary, China Inland Mission; V. E. Veary, French Equatorial Africa, Sudan United Mission; J. M. Veldhuis, New Guinea, Unevangelized Fields Mission; and Immanuel Woods, who is doing Jewish work in Brazil under Baptist Missions.

A feature of the conference this year will be the workshops to be held every afternoon at 4:15. Those attending will receive instruction in gospel broadcasting, music in Christian service, audio-visual aids, Christian education and arts and crafts.

Founder's Week Music

Music will be under the leadership of Don Hustad of the music faculty. Soloists will include Clayton Halvorsen, Stratton Shufelt, Mrs. Horace Perkins and cornetist Sr. Capt. Ernest Parr. Special groups taking part will be the Moody Chorale, Oratorio Chorus and an alumni choir.

**Founder's
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Rooke



Seume



Stott



Woll

Alumni Functions

The annual meeting of the Moody Alumni Association will be held at 1:15 P.M. in the Institute dining room on Tuesday, February 5. Banquet tickets are \$1.75.

On Thursday, February 7, at 5:00 P.M., a buffet supper will be sponsored by the Chicago Alumni Fellowship. This will be held in the Moody church and tickets are \$1.25.

Reservations may be made with Alumni Office, Moody Bible Institute, 820 N. La Salle Street, Chicago 10, Ill.

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Winter tour of the Moody Chorale and Orchestra will include sacred concerts in the following eight Indiana and Michigan cities. MOODY MONTHLY readers and Institute alumni and friends are encouraged to attend the concert nearest to them. Details may be obtained by writing to the person listed below as contact, or to Don Hustad, Moody Bible Institute, 820 N. La Salle Street, Chicago 10, Ill.

Thursday, Jan. 17: Elkhart, Ind.; contact, Gerald Woodhouse, director, Elkhart County Youth for Christ.

Friday, Jan. 18: Kalamazoo, Mich.; contact, Nick Wiens, pastor, Bethel Baptist Church.

Saturday, Jan. 19: Detroit, Mich., Highland Park Baptist Church; contact, Warren Bolthouse, minister of music, Gratiot Avenue Baptist Church.

Sunday, Jan. 20: Afternoon—Ypsilanti, Mich., High School Auditorium; contact, Harold Engel, pastor, Forrest Avenue Baptist Church. Evening—Pontiac, Mich.; contact, Dr. H. H. Savage, pastor, First Baptist Church.

Monday, Jan. 21: Lansing, Mich.; contact, Clyde E. Taylor, associate pastor, South Baptist Church.

Tuesday, Jan. 22: Hudsonville, Mich.;

contact, Robert Murfin, pastor, Hudsonville Baptist Church.

Wednesday, Jan. 23: Michigan City, Ind.; contact, Wesley Hustad, First Baptist Church.

Founder's Week Messages

Once again Founder's Week messages will be printed in book form. The volume will be available at \$1.25 (\$1.50 foreign). Address Promotion Department, Moody Bible Institute, 820 N. La Salle Street, Chicago 10, Ill.

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STUDY IT THROUGH. Never begin a day without mastering a verse from its pages.

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WORK IT OUT. Live the truth you get in the morning, through each hour of the day.

PASS IT ON. Seek to tell somebody else what you have learned.

—J. Wilbur Chapman

A Trilogy on Prayer

II. Why Pray?

By Michael J. Sheldon

WE are convinced that the important link between prayer and answer is God's will. No matter who, or what the desired result, we believe God will answer according to His will.

Why then should Christians pray? Will He not do as He purposes independently of what we ask?

We should pray because God has so bidden us. But He commands that we pray for at least three important reasons.

First, we need to pray as an act of worship, acknowledging our dependence on Him. Such prayer establishes and builds a relationship with God which grows stronger and more intimate each time we call on Him.

Second, we need to pray for the sake of our own spiritual growth and edification. Prayer does many important things for those who pray. It helps us grow in grace. Prayer helps make us humble and aware of our dependence on God.

Prayer also brings growth because it leads to the exercise of our faith. Indeed, there is no better way to test your faith. Many people, like a little girl I know, pray with one eye open, wondering whether God will answer, but that is not exercising faith. Again, prayer teaches us the value of blessing. What we work for we appreciate. If God makes blessings dependent upon our asking, we see the value of these blessings.

The third reason why we should pray is that God wants us to request His

gifts. There are many who say that because God is good and wise, prayer is not necessary. This is wrong, for prayer is not an act of begging from God that which He did not intend that we have. Christian prayer is giving God an opportunity to do what He wants to do but has been hindered in doing by our own unreadiness.

There are things He cannot do until we allow Him to do them in and through us. There are things He cannot say until we are ready to listen or to permit Him to say through us. There are things which He cannot give until we allow Him to give them to us or through us.

We ought to think of prayer in terms of the story of a king whose son was going away from his father's palace to live in a palace of his own. As he was leaving he was told that he should return once a year to receive all he needed for the coming twelve months.

Unable to bear the long separation, however, the king first advised his son that he should come once a month, then once a week and finally every day to let his needs be known and to receive the desires of his heart.

God is perfectly capable of making provision for our every need with one grand and final gesture. But with a desire for fellowship and to help man see his true dependence on Him, He has made His bounty dependent upon the prayer of faith!

Next month: "How God Answers Prayer"

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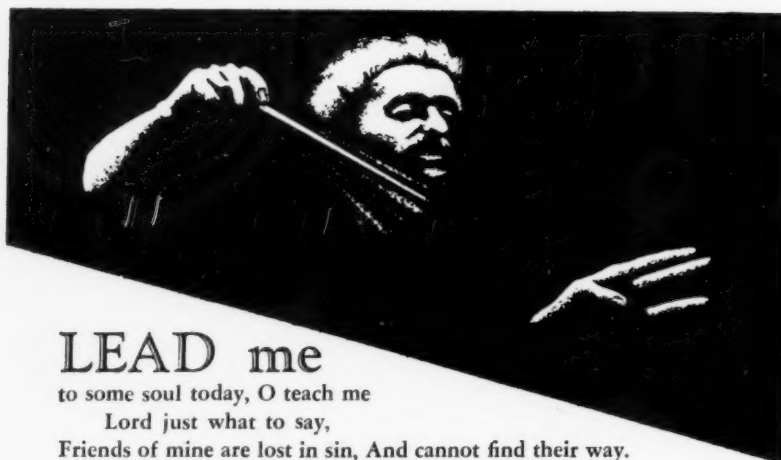


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to some soul today, O teach me

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Friends of mine are lost in sin, And cannot find their way.

YOU can have an important part in winning souls
for Christ in such relatively unreached mission fields as the Philip-
pines, India, Pakistan, Iran and East Africa, by going or by your
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for the Lord Jesus Christ. Days in the mission fields are numbered! Are
you doing your part that others may find the Lord as their Saviour?



WRITE for FREE LITERATURE to:



Pictures of missionaries recall needs for prayer.

Look Above the Dishes

By Mrs. Wilbur J. Antisdale

If only I had a maid to do these dishes,
I could use the time to much better
advantage!"

Did you say that, the last time you
were confronted with a stack of dirty
dishes? As you scraped the last bit of
oatmeal out of the pan perhaps you won-
dered, "With this time-consuming chore
of dishes before me, how can I ever an-
swer the challenge of God's Word to 're-
deem the time'?"

Your release from the drudgery of
dishes can come, as it did in our home,
when you realize that your eyes and
heart need not be confined to the limited
area of your kitchen.

Above our kitchen sink, on the inside
of a cupboard door, we have tacked the
pictures of our beloved missionary
friends. Come time for dishes, the treas-
ured door is opened, and before us we
see pictured ambassadors for Christ who
are representing Him in countries the
world around. Three times daily, pic-
tures of our friends in His harvest fields
remind us to pray for their tremendous
needs as they labor.

"Evening, and morning, and at noon,
will I pray, and cry aloud: and he shall
hear my voice," said the psalmist (Ps.
55:17). You too can find a convenient
spot to tack up pictures of your mission-
ary friends. Then you can use the time
of that three-times-a-day chore to lift
up your eyes—and pray.

There is a great deal more said in the
Bible about praise than prayer; yet how
few praise meetings there are!

—D. L. Moody

Moody Monthly

HAZEL GODDARD, Editor

YOUTH

Supplement



Party Package Wrapped Up →
So You Want to Write?

HOW TALL



Everything is relative, they say. But you have to have a rule to measure by. Here are some rules for spiritual height. If you think you stack up pretty well, remember, there is always Christ.

It's January, and inventory-taking time again!

At least once a year a good business man takes inventory of his merchandise . . . budget-minded married couples check up to see what progress has been made . . . and conscientious individuals take stock of themselves.

We hear a great deal in favor of New Year's resolutions, turning over a new leaf, and so on. But for the most part the Christian young person stands on the sidelines. Confident that he is a born again Christian he doesn't bother to find out how he stacks up spiritually. He doesn't *take inventory*.

How about you? Do you know if you have made any progress in your Christian life? Are you interested? Do you *want* to know?

Here are ten areas of Christian life that demand increasing maturity from all of us. Quiz yourself on each one. Use the designated inches on the six-foot man to keep up with your growth. It is possible to be 72 inches tall in this inventory, but when you add the total you may be astounded to find yourself a "babe in Christ."

Hide in your closet. Be completely honest with yourself. Prepare for a shock. Then begin.

HOW TALL AM I IN THE STRENGTH OF MY CONVICTIONS? I Peter 3:15

(Check yourself on all three statements. Possibilities of growth: five inches.)

1. I definitely know that I have been born again. *(If yes, grow one inch)*
2. I can give three or more scriptural reasons as assurance for my salvation. *(Two more inches if yes)*
3. I can state concisely what I believe and why. *(For a good answer you may grow two inches.)*

HOW TALL AM I IN PRAYER? Ephesians 6:18

(Answer 1 and 2 and one part only 3. Eight inches possible growth.)

1. I feel a definite need to pray often. *(One inch)*
2. I spend most of my prayer time interceding for others. *(Two inches)*
3. I usually pray:
 - a. Five minutes daily. *(One inch)*
 - b. Ten minutes daily. *(Two inches)*
 - c. Fifteen minutes daily. *(Three inches)*
 - d. One hour or more daily. *(Five inches)*

HOW TALL AM I IN PRIVATE BIBLE STUDY? II Timothy 2:15

(Check yourself on only one of the four statements. Possible five inches of growth.)

1. I read a few verses almost every day. *(One inch)*
2. I read from one to four chapters each day. *(Two inches)*
3. I study and meditate upon God's Word for thirty minutes each day. *(Three inches)*
4. I study and meditate in the Scriptures one hour or more each day. *(Five inches)*

ARE YOU?

By JIM HEFLEY

HOW TALL AM I IN LIFE STEWARDSHIP? I Corinthians 6:20

(Score yourself on only one of the three statements. Five inches possible growth.)

1. I endeavor to give a small part of my time and money to God's work. *(One inch)*
2. I habitually give one seventh of my time and one tenth of my income to God's work. *(Three inches)*
3. My conviction is that all I am, have, and own belongs to God. I endeavor to practice this principle daily. *(This is the five-inch one)*

HOW TALL AM I IN WITNESSING? Daniel 12:3

(Check yourself on every statement. It is possible to grow a whopping sixteen inches.)

1. I desire to tell others about Christ. *(One inch)*
2. I am willing as the opportunity opens and endeavor to witness regularly. *(Three inches)*
3. In my witnessing:
 - a. I extend an invitation to hear the gospel preached. *(One inch only)*
 - b. I add my testimony. *(Two inches)*
 - c. I explain the plan of salvation from the Bible. *(Three inches of height)*
 - d. If the Holy Spirit leads I pray with them and invite them to receive Christ. *(Three more inches)*
 - e. If a decision is made, I follow through with assurance verses and practical advice on how to live the Christian life. *(Grow another three inches on this one)*

HOW TALL AM I FOR CHRIST AT HOME? Joshua 24:15

(Check yourself on all three statements. By being a good witness for Christ at home you can grow six inches.)

1. I take my share of the responsibilities gladly without quarreling with other members of the family. *(Two inches)*
2. I sincerely seek to love, honor and obey my parents "in the Lord." *(Two inches)*
3. I willingly do my part to help maintain a family altar. *(Two inches)*

HOW TALL AM I IN MY RELATIONSHIPS WITH OTHER CHRISTIANS? John 15:17

(Check yourself on all three statements. It is possible to grow nine inches here.)

1. I desire and seek the companionship and fellowship of Christian young people. *(One inch)*
2. I try to think and say the best about my pastor, my fellow Christians and everyone I know. *(Three inches)*
3. I seize every possible opportunity to visit and help others in time of need. *(Five inches)*

HOW TALL AM I FOR CHRIST AT SCHOOL OR AT WORK? Matthew 5:17

(Score yourself on all statements. Possible six inches of growth.)

1. I accept daily assignments and duties with the attitude that God expects me to do my best. *(Two inches)*
2. Instead of seeking popularity or promotion for myself I seek to be a blessing and a help to my fellow students/employees. *(Two inches)*
3. I am tolerant and understanding of my fellow students/employees and constantly endeavor to maintain a consistent testimony. *(Two inches)*

HOW TALL AM I AS A CHRISTIAN CITIZEN? Romans 13:1

(Answer all three statements. For being a good citizen you can grow six inches.)

1. Realizing that civil government is ordained of God I am respectful of police and public officials. *(Two inches)*
2. I obey traffic laws even when the policeman isn't looking. *(Two inches)*
3. I promote democracy and good government among my friends, and if age permits I exercise my right to vote. *(Two inches)*

HOW TALL AM I IN MY SOCIAL AND RECREATIONAL LIFE? I Corinthians 10:31

(All three statements to be checked. Six inches possible growth here.)

1. Realizing that I am accountable to God for my time I discipline myself in regard to social activities. *(Two inches)*
2. I seek to emphasize creative social activities instead of the spectator type. *(Doing something instead of only hearing or attending something.) (Two inches)*
3. I endeavor to maintain perfect fellowship with Christ on my dates and in my social activities. *(Two inches)*

TEEN TIP-OFF *from your YS Editor*

Measuring Up Spiritually

THERE'S a reason for changing the Teen Tip-Off spot this month. (By the way, we're glad you missed the column in the November issue—thanks for letting us know.) But I wanted you to measure yourself on the "How Tall Are You?" scale before reading what I have to say. So, if you have not done it yet, take a few minutes to check your spiritual stature, or this column won't make sense.

Now, how tall are you?

I know you're glad this isn't one of those "achievement" tests that others can see. Feel pretty small? That's good, for right there is the place to start growing! Trouble with most of us is we don't realize how small we really are, and so we cannot see how much we need to grow.

God's Word says: "We are not meant to remain as children, at the mercy of every chance wind of teaching and the jockeying of men who are expert in the crafty presentation of lies. But we are meant to hold firmly to the truth in love, and to grow up in every way into Christ, the Head. For it is from the Head that

the whole Body, as a harmonious structure knit together by the joints with which it is provided, grows by the proper functioning of individual parts to its full maturity in love" (Eph. 4:14-17, Phillips translation).

Our growth then comes from the Head—Christ. So, if you could not mark off many inches could it be that Christ has not had the proper place in your life, in your thinking?

Whether it be doctrinal assurance, prayer, Bible study, stewardship or any of the other areas in a Christian life—if Christ is the center of our lives we will measure up.

But how? How do we make Christ the Head? Perhaps "let" is a better word than "make," for He wants to direct our lives. In fact, He is just waiting patiently for us to let go trying to handle things ourselves and turn it all over to Him.

One of the simple discoveries I made which helped tremendously in this business of letting Him direct was a daily, hourly consciousness of His presence. I used to start the day off with a quickie

prayer of "God, direct my path today"; then at night, another few minutes before retiring to thank Him for the day etc., etc.

But when I realized the importance of being conscious of His presence at all times I found that all the day long—no matter where I was, what I was doing—I could lift my heart to Him for guidance. Then, as time went on I found myself praising Him and thanking Him in the same manner.

I don't want to mislead you into thinking it is easy to do. Many, many times there were days (and still are!) when other things crowded out the daily consciousness of His presence. But there is always that Voice within, no matter how faint, striving to be heard.

Do you really want to know how to measure up spiritually? Remember then, "We are not meant to remain as children," and that true maturity means growing up "into" Christ. Try, just for one month, letting Him have His rightful place in your daily life. Then consult your chart again to see how tall you are!

SO YOU WANT TO WRITE?

By JAMES R. ADAIR



Your YS editor receives questions almost weekly from young people who want to break into the field of journalism. We've asked a fellow who ought to know to write some answers. For eleven years Jim Adair has been editor of *Power*, *My Counsellor* and *Primary Days*, all Scripture Press publications.

ONE day last summer at a Bible camp a pretty, 16-year-old girl sitting at my table at lunch asked me, "What are the opportunities for jobs in the field of Christian journalism?" At my office one afternoon not long after that, two young men dropped in to ask the same question. A university student, who had sandwiched in a year on the sports desk of a daily newspaper in order to gain experience and earn money to complete his studies, spent a day in Chicago recently talking with me and other editors to find out what the future might hold for him in the Christian field.

All of this is a good sign. It shows that

today's Christian kids—at least some of them—are alert to what's going on and are looking ahead. These who visited my office, and many others, are wide awake to the fact that Christian journalism is big business, that the dedicated Christian writer or editor is as much a servant of God as the minister or missionary.

Twelve years ago I hardly knew the Christian press existed. And it could be that your notions about God's journalists are almost as strange as were mine. I mentally pictured the typical Christian writer or editor as an aging man sitting at an old-fashioned desk with a roll-back top. Supposedly, he worked long hours painfully writing comments on Scripture which would be published in book form and read by ministers or other serious Bible students. Silly idea, this old notion of mine, wasn't it?

But even today, with publishing stepped up considerably in the last decade, not many Christians dream of the vastness of the Christian press. Actually, it takes an army of writers,

editors, and other specialists to produce the tons of Christian literature that roll regularly from the presses: gospel tracts, Sunday school papers and lessons, magazines, and books. In most instances they work in modernly equipped offices along with a host of people who write promotional material and others who merchandise and distribute this literature.

The writer and editor begins to more fully comprehend the unusual opportunities that are his in Christian service when he reads circulation reports. Even the smaller magazines go into five or ten thousand homes, and the larger ones into 50 or 100 thousand. Other types of literature reach hundreds of thousands, more than are touched through a huge evangelistic campaign.

While the writer or editor directs his message to an unseen audience and results can't easily be measured, the mail that passes over his desk makes him aware that God is quietly working. In

one day, recently, my staff of writers and editors rejoiced especially over two letters. A nine-year-old girl wanted us to know that she had received Jesus Christ as her personal Saviour because of her Sunday School paper. An air force sergeant wrote that the youth paper from our publishing firm had been the instrument God used in bringing him into a vital relationship to the Lord. A tract publisher told me of receiving a letter from a man who reported that one of his tracts blew into his fishing boat on a river and resulted in the man's salvation.

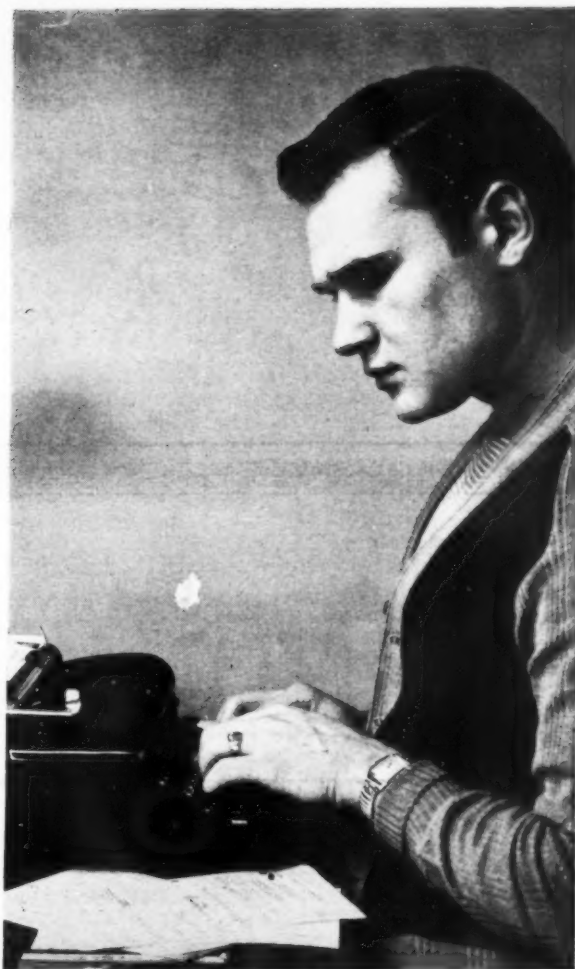
Encouraging to the Christian journalist is the fact that God has greatly blessed the ministry of the printed page down through the years. Hudson Taylor, who founded China Inland Mission, was saved through a tract as a teen-ager one weekend when his folks went away for a visit and he stayed home alone. All of the Bible societies in the Scandinavian countries are said to have started because a man read a tract and was saved. The writings of Martin Luther helped to usher in the Reformation as people became aware of the real teachings of the Bible.

Thus Christian journalism is a noble calling; the foundation is solid and the future unusually bright, because it's God's work. Perhaps you fit somewhere in this future, for the need for trained Christian writers and editors is greater than ever before. Concerning this, Janice Gosnell, director of Christian Writers Institute, of Chicago, says: "With literacy on the upgrade, there's a worldwide cry for literature—any kind of literature. Unless Christian young people become crusaders in the field of journalism, godless groups are going to mold these new readers."

If Christian journalism should be God's chosen field for you, today—right now—is the time to begin preparation. However, be realistic, warns J. Fred Parker, editor of the Nazarene youth magazine *Conquest*: be sure that "an itch for writing constitutes a gift for writing. Too many want to see their names in mastheads or by-lines without being willing to pay the price of arduous writing practice."

Like a trade or any other profession, writing demands specialized training and an apprenticeship. If you're a high-school student, try to gain a working knowledge of grammar, learn to spell confidently, and how to type. If writing courses are offered, be the first to enroll. Work on the school newspaper and develop creative abilities. Use imagination in your writing and learn to criticize your own work (or someone else will!).

If your high school doesn't offer a course in journalism, or even if it does, you may want to take a correspondence course, which will put you ahead considerably. Christian Writers Institute, 434 South Wabash Avenue, Chicago 5, Ill., has trained thousands of Christians to write effectively for publication. A secular organization, Newspaper Institute of America, 1 Park Avenue, New York 16, N.Y., has helped many to learn the fundamentals of good writing. You can get much help from books on various phases of writing from your local library. And there are writers' magazines that give you tips and inspiration: a



The need for trained Christian writers is greater than ever before.

good one is *Writer's Digest*, 22 East 12th Street, Cincinnati 10.

By all means get college training. As you specialize in journalism and at the same time get a working knowledge of the Bible, roll up your sleeves in spare moments and try to write material for publication, whether it is a short filler item or a full-fledged fiction story or article. Plenty of practice is recommended, and you can amuse yourself with creations from your pen or typewriter, but gather courage and try to sell your material to an editor.

But "slant" before you write: this means to be familiar enough with various publications to write the kind of material they use. Free or for a few cents, many editors will send you material describing their needs. Take published articles and stories from both the religious and secular fields and analyze them as to subject matter, treatment, and organization.

As you try to sell, don't let rejections discourage you, for no apprentice does a perfect job—and you won't either as you attempt to learn the finer points of writing for publication. Also, remember even the pros get rejection slips!

Finally comes that bright day when,

armed with a college diploma and names of publications which have bought your material, you apply for a full-time writing job. You knock at door after door of Christian editors, and the answer is the same: "Sorry, nothing open now." And you wonder why you bothered about college; you wonder if you have merely thought God wanted you to write; you wonder a lot of other things. You had heard the need was great, and yet they didn't receive you with open arms . . .

That could happen. And if it should, it would be a good spot to follow the advice of Russell T. Hitt, executive editor of *Eternity* magazine and president of Evangelical Press Association, who believes a stop in the newspaper field puts polish on the writer that makes him a more valuable person when he moves on into the Christian field.

"Real experience is derived from on-the-job experience," Mr. Hitt says. "It is my honest belief that it's far better to get some practical experience on the staff of a small daily or weekly newspaper," says Mr. Hitt, a former newsman himself. "I think it unwise generally for young Christian journalists to get their first professional experience in the re-

[Continued on page 79]

YOUTHGRAM

Youth in action cross-country

By JACK DANIEL

» At least once a year a youth news columnist ought to comment on the state of young people rather than confine his efforts to reporting. You hear talk in some quarters about how teen-agers are feather-brained, idol-worshiping adolescents who never will amount to anything. And sometimes the argument sounds pretty convincing.

» Just how bad are things anyhow? From this vantage point, it looks as if things aren't nearly as bad as the pessimists say, nor anywhere near as good as the optimists want us to believe. Looking at them realistically, young people today aren't any more feather-brained than their "Flapper Era" parents, nor any more idolatrous than some of their ancestors were when Rudolph Valentino was around. True, every week some hundreds of teen-age girls kneel beside a grave in a small Indiana cemetery where a deceased movie star lies buried. True too, or too true (take your choice), plenty of squealing teens go wild over a long-sideburned singer.

» But don't condemn all the teens. Plenty of them, including a lot of unsaved ones, go about the business of living in a conscientious manner, sincerely trying to do their best. Often enough they don't succeed simply because they lack the Person who makes success. Christ makes life, period. The thousands of lost teens need to see Christ in the life of the teen who calls himself a Christian. Which leads us to a principle of Christian youth activity that some folks have all but forgotten:

» Activity is no substitute for productivity. A constant treadmill of meetings, socials, retreats, seminars, class sessions and the youth-director-knows-what-else is not the kind of thing that insures success for the individual Christian young person, nor for his church youth group or his high school Christian organizations.

» There are other reasons for a youth program other than to keep the kids busy and out of trouble. The reason for a Christian youth program is to make them productive for Christ, instead of their just riding along on Mom's or Dad's Christian testimony while drifting downstream in a torrent of activity. If this observer would find fault with just one thing in the over-all scheme of Christian youth activity, it would be that it fails to make the challenge tough enough to bring out the teen's best efforts for the Saviour. Too many places the teen element isn't dared to do much more than coast with the ungodly tide, while hiding behind a kind of anonymous Christianity.

» Martyrdom may be just around the corner for many of today's Christian teens. If they are going to get a chance to die for their Lord, why not present to them the challenge to live for Him? A youth program for "helpless" young people is an insult to American teen-agers, many of whom are running their own businesses before they get out of school.

» Make the challenge strong, turn the program over to the kids themselves, guide them without seeming to push, and trust God to get hold of their hearts. Seems like oversimplification, but in the great majority of youth societies and individual lives it works.

Student Medicine

By C. B. Wyngarden, M. D.



Diabetes Mellitus

WITH the holidays in full swing this may be, perhaps, a very good time to warn against over-indulgence in sweets and pastries.

Perhaps we should explain that diabetes is a condition brought about by the failure of the pancreas to produce enough of its internal secretion, insulin. The body needs insulin to turn food sugars into heat and energy. With the lack of insulin, sugar which should be used by the body increases in the bloodstream and continues to rise to a point where coma eventually results.

How can one tell that he has diabetes? He can't. He has no fever nor any pain. Fortunately, however, there are some symptoms which if recognized will give a warning. He may be losing weight in spite of eating big meals. He may be always hungry and thirsty. The skin may be dry or scaly. A series of boils or infections may be the first indication of something wrong.

Frequently, only in a routine examination of the urine is the disease first detected. Since this disease can occur in young people, and indeed is more severe in the early age group, a routine physical examination should be sought yearly with examination of the blood and urine.

Though the disease is insidious in its onset, there is a bright side to the picture. With proper care the diabetic can live a perfectly normal existence—thanks to the discovery of insulin by Banting and Best in 1921.

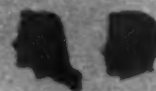
For years efforts have been made to develop a medication which could be taken by mouth, thus relieving the patient of having to constantly give himself hypodermic injections. Recently, reports have come out in medical literature which are quite promising.

As yet there is no substitute for insulin by injection in the younger diabetics. On the good side, however, with the development of newer types of insulin in recent years, diabetes in a young person can usually be controlled by proper diet and one injection of insulin daily.

A diabetic certainly need not be discouraged these days. It should not be difficult for him to stay healthy and live a perfectly normal life if he practices the following rules: (1) follow the doctor's orders, (2) stick to the diet, (3) avoid overweight, (4) work and exercise normally, (5) sleep and rest properly, (6) pay attention to personal cleanliness.

Failure to carry out these rules may lead to dangerous complications. For those of us who have normal health, let us make a practice of obtaining a routine physical examination every year.—THE DOCTOR

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FUN FORUM

Party Package Wrapped Up

By Virginia Newitt

HERE we are with that special package we promised you—party hints for January, February and March. We think you will find it quite a bargain, only this time we leave the details to you. You young people will have to nudge the gray matter a bit to figure your own "how-to" but that shouldn't be a problem for a peppy gang like yours.

January: Winter sports are foremost among "fun things" to do this month. Ice skating, tobogganing, a big sleigh ride, or if you live near the mountains perhaps skiing is your dish. Take your choice, round up the hardier members and away you go!

Make sure of a nice place to come back to, where it's warm and where there's a hearty snack waiting. Most anything tastes good when your toes are tingling and you are fagged out from all that fresh air and exercise. Bowls of hot chili with crackers and cole slaw on the side really hit the spot. Have cupcakes and milk for dessert. That ought to send your circulation soaring again while you toast your toes by the fire.

February: Every one will turn out for your "Grammar-School Get-together." Or call it "Kindergarten Kut-up" if you want to be really korny (ouch!). Dress accordingly and work in the Valentine theme if you like. Have each guest bring a baby picture of himself. Thumbtack these to a bulletin board and make a game of identifying them.

Games for this evening are easy. Have tournaments in jacks, marbles and hopscotch. Jump rope is lots of fun, especially with the little singsong verses. If you are a bit rusty on these matters consult with younger sisters and brothers. You might also borrow their roller skates, tricycles, toy cars, etc.

Did you ever play "Heavy Hangs Over

Thy Head"? Each person gives one small item (ring, bobby pin, pen) to the leader. A guest chosen to give the penalties is seated in a chair with the leader standing behind him. One at a time the articles are held over the guest's head (concealed in the leader's hand) while the leader intones, "Heavy, heavy hangs over thy head. What shall the owner do to redeem it?" Answers the guest, "The owner shall recite 'Mary had a Little Lamb' backwards." The more hilarious the penalties the more laughs. You can have a lot of fun with this one.

Refreshments: penny candy—all varieties, from jaw-breakers to licorice whips. Get hold of an ice cream vendor's bicycle and let it come ding-dinging right into the party to pass out ice cream bars. Oh, yes, I nearly forgot! Bubble gum! Wonder who can blow the biggest bubble?

March: This month let's just have a "Fun-Nite" — casual clothes, active games, a good snack, some testimonies, songs and perhaps a discussion of some of your problems. We don't always have to be so rigid in our plans.

A large place, preferably a gym, will give you lots of leeway for volley ball, badminton, shuffleboard, relays and races. In a smaller place table games work out better, such as "Clue," "Monopoly," "Pit," "Pirate and Traveller" and others. For refreshments, a variety of sandwiches and soft drinks make an easy snack. Or do this: have a wide choice of ice creams, syrups and sauces, nuts, etc., and let each one "build" his own sundae.

These informal get togethers often end in profitable discussions of many facets of teen-age Christian living.

Fun Forum was created to help you plan extra good parties. In all our enthusiasm for good times we want to

Moody Monthly

keep in mind that our primary purpose in life is to show forth Christ and make Him known to others.

We believe that healthy, active young people, naturally exuberant and full of good humor, are dear and precious in God's sight. We are convinced also that good parties, carefully and prayerfully planned can fill a real need and can be, as much as anything we do, to the glory of God. "Whatsoever ye do, do all to the glory of God" can be true of us in all our doings. Care should be taken that parties do not occupy an inordinately large portion of our time or assume the primary role in our youth group work.

But do have parties! And make them the best ever! END

Next month we will begin the consideration of a really big project for your group, something that will pay lasting dividends both spiritually and socially. See you!

So You Want to Write?

[Continued from page 75]

ligious field."

If a detour occurs that takes you to the secular field, keep your eyes peeled for signs that lead back to the main highway. As you gain practical experience in pleasing a hardboiled editor and working under the pressure of deadlines, watch for openings in the Christian field. Without taxing my memory, I can think of at least a half dozen top Christian journalists who got their start in daily newspaper work.

Job openings occur when an old-timer completes his stint, as workers transfer to other jobs, and as staffs are expanded or new publications created. In recent weeks I have been told of several attractive openings for qualified people. A publisher of Sunday school lessons needs writers and editors to relieve those carrying a double load. A Sunday school paper needs a young lady with a Christian education-journalism background to write and edit. Two Christian organizations need a capable writer-editor for house organs. Two Christian colleges need a public relations man. A publisher needs an advertising manager and people who can write effective advertising copy.

Yes, there are opportunities for Christian service in religious journalism. But on the other hand, the field isn't looking for opportunists—only dedicated people who are called of God to a ministry. If you are led into this field, there's little chance that you'll get rich—if it's lots of money you want, go elsewhere. Christian journalism is primarily for those who love the Lord and desire to share Him with others through the printed page. Will your typewriter become a pulpit?

A NEW YEAR'S PRAYER

Set us afire, Lord, stir us, we pray;
While the world perishes, we go our way,
Purposeless, passionless, day after day;
Set us afire, Lord, stir us, we pray.

—Ralph Spaulding Cushman.

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CHANCE OF COLOR

For some few days we watched with great interest a chameleon who had taken up a temporary abode on a plant that grows in a patio outside of our window in Florida. This little member of the lizard family had his bed upon a pale, green palm leaf, and he would have been very difficult to locate apart from our knowledge that he was there. From time to time he moved from one part of the plant to another, and as he did so he changed his color — to dark green, or brown, or nearly to white, according to the color of the leaf or the trunk, or the new growth of his plant home.

God has endowed this little creature with wonderful protective apparatus in his capacity to change color, for the chameleon is defenseless apart from this aptitude. But what is suitable to the chameleon is not becoming to the child of God! Too many of the Lord's people change color when they should remain constant. They are blown about by every wind of doctrine. Ungrounded in the Word, unsettled in their witness, they go off on one tangent and then another, follow this leader and that, and never seem to have a reason for the hope that is in them. One day they are seated in heavenly places, it appears; and the next day, as far as practical experience is concerned, they are in the depths. Ever learning something new, they never come to the knowledge of the truth.

God would have us to be "steadfast, unmovable, always abounding in the work of the Lord" (I Cor. 15:58). How do we get to be that way? By faith, and "faith cometh by hearing, and hearing by the word of God" (Rom. 10:17). It is the neglect of the Bible, God's Holy

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Word, that is responsible for wavering Christians.

It is interesting to see a chameleon change color, but this is not so concerning the child of God. Thus we are exhorted: "Watch ye, stand fast in the faith, quit you like men, be strong" (I Cor. 16:13).

—Our Hope

The Last Word

Dear Friend:

A new year is always a time of new beginnings. The old calendar, whose pages month after month you tore off and threw away, has offered up its last contribution. In its place on the wall a new calendar hangs, all shiny bright with the figures, "1957."

We wonder if you have also begun a new life in Christ. What about the past, with all its sins and failures? Will it be brought to light in that day when God calls every man to judgment? Or has it been purged away by the blood of Christ, so that even God cannot call it again to remembrance?

There is a place of new beginnings, you know. You will find it at Calvary's cross, where old things pass away and behold! all things become new.

Begin life anew in 1957 . . . in Christ!

THE EDITORS

(Won't you read the following passages in the Bible, and put your own name there? Hebrews chapter four, verse 13; Revelation chapter twenty, verses 11 through 15; Romans chapter six, verse 23; Hebrews chapter ten, verse 17; Second Corinthians chapter five, verse 17; John chapter ten, verse 10.)

Accepting God at His Word, I now receive Jesus Christ as my own personal Saviour and Lord.

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